THE ŒCONOMY OF CHARITY;

OR, AN

ADDRESS TO LADIES

CONCERNING

SUNDAY-SCHOOLS;

THE ESTABLISHMENT OF SCHOOLS OF INDUSTRY UNDER FEMALE INSPECTION;

AND THE DISTRIBUTION OF VOLUNTARY BENEFACTIONS.

TO WHICH IS ADDED

AN APPENDIX,

CONTAINING AN ACCOUNT OF THE SUNDAY-SCHOOLS IN OLD BRENTFORD.

BY MRS. TRIMMER.

DUBLIN:

PRINTED BY M. GRAISBERRY,

FOR MESSRS. WHITE, H. WHITESTONE, MOORE AND JONES.

M,DCC,LXXXVII.

BRITISH MUSEUM
15
65
JUN

TO THE

QUEEN.

MADAM,

I ENTERTAIN the moſt grateful ſenſe of the honour of YOUR ROYAL PATRONAGE as a perſonal obligation; but, having been once indulged with it, I ſhould not have preſumed to requeſt it a ſecond time with a view to my own gratification only.

On the preſent occaſion it is my ambition to be conſidered by the public as an advocate for the poor, entreating the attention of the ladies, under the ſanction of your ROYAL COUNTENANCE AND PROTECTION: for I am perſuaded that no circumſtance whatever can more forcibly recommend to notice any ſcheme of charity than the knowledge that YOUR MAJESTY thinks it worthy of regard.

There is no need, MADAM, to ſolicit YOUR MAJESTY in favour of my plans, your own ſpontaneous goodneſs has anticipated them; and it muſt rejoice every one, who is truly intereſted in the improvement and employment of the poor, to know that our gracious QUEEN has deigned to ſet an example which, it is to be hoped, every lady will be emulous to follow. Permit me therefore, MADAM, to mention, that your ROYAL BENEFICENCE has been the principal mean of the commencement of Sunday-ſchools at Windſor, and that a ſchool of girls is ſupported there by your ROYAL BOUNTY, which may properly be denominated a School of induſtry, though upon a more liberal plan than admits of general imitation. Your allowing this humble work to be inſcribed to you, will, I make no doubt, be regarded as another proof of good-will towards theſe inſtitutions.

The exemplary piety of your life, MADAM, evinces that you have the intereſt

tereſt of RELIGION at heart; and therefore it muſt give you great ſatisfaction to find that the knowledge of Chriſtianity (through the providential thought and liberal experiment of a private individual) is ſpreading in an aſtoniſhing manner among that rank of people which forms the bulk of the nation, and on whoſe integrity and induſtry its welfare principally depends: ſurely we may regard it as an inſtance of GOD's favour to a CHRISTIAN KING AND QUEEN, that ſo extraordinary a reformation as the extenſive charity of Sunday-ſchools ſeems calculated to effect, ſhould be begun at this period; for the SACRED VOLUME informs us that it is the uſual courſe of GOD's PROVIDENCE to mark with diſtinguiſhing bleſſings the reigns of PIOUS PRINCES. Our beloved SOVEREIGN may now reaſonably hope for an increaſe of glory—his ſubjects may expect an increaſe of happineſs; for, in forming an idea of the proſperity of a nation, we muſt not eſtimate

mate by the extent of territory, the number of people, or the quantity of gold and ſilver, but by the proportion of its members who live agreeably to that RIGHTEOUSNESS which can alone exalt a kingdom, and on whom the ALMIGHTY will beſtow the TREASURE OF INESTIMABLE VALUE.

To apply another beautiful ſimilitude of our SAVIOUR, we have now the happineſs to ſee the goſpel, that "Grain of muſtard ſeed," the growth of which has been ſo long obſtructed by the pernicious weeds of impiety and profligacy, ſhooting forth its branches to different parts of the kingdom, and thouſands, nay hundreds of thouſands, taking ſhelter under them againſt the evils of ignorance and vice. That it may continue to flouriſh ſo as to be productive of every public and private benefit which naturally ariſe from the prevalence of RELIGION and MORALITY—that our KING may reign over a pious and united people—that YOUR MAJESTY may enjoy every

every comfort which the excellency of your diſpoſition entitles you, through Divine Mercy, to expect—and that your amiable and illuſtrious family may, in every relation of life, imitate the virtues of their ROYAL PARENTS—is the fervent prayer of,

MADAM,

YOUR MAJESTY'S

moſt grateful,

moſt devoted, and

moſt obedient ſervant,

SARAH TRIMMER.

Brentford,
March 10, 1787.

BRITISH MUSEUM
15
65
JUN

THE

ŒCONOMY of CHARITY.

AFTER the many excellent ſermons and tracts which have been publiſhed concerning Sunday-ſchools, by perſons of the firſt abilities and moſt reſpectable characters, I am fearful of appearing preſumptuous, in offering to the world any thing on the ſubject: I therefore beg leave to premiſe that it is not my deſign to produce any arguments in favour of the inſtitution in general, or to attempt anſwering the objections that have been made againſt it; but merely to addreſs to my own ſex a few thoughts reſpecting the great advantages that would probably ariſe to ſociety from their taking a more active part than it is at preſent uſual for them to take, in the manage-

ment of Sunday-ſchools, and the perſonal diſtribution of voluntary benefactions.

It may be thought impertinent in ſo inconſiderable an author as myſelf to dictate to ladies of rānk and fortune; but as I am ſenſible that numbers of them ſet the moſt laudible examples, by diffuſing their benevolence in every way that occurs to their own minds, or is ſuggeſted to them by others, I rely on their indulgence, when I preſume to entreat them to honour with their particular conſideration the plans which I am about to propoſe, and to diſpenſe their bounty with a liberal hand towadrs the poor of their reſpective neighbourhoods at this important criſis; for God only knows what the lower orders of people will become if Sunday-ſchools are ſuffered to drop, and ſomething farther is not done for their reformation. To perſons in the midling ſtations of life I more particularly addreſs

dreſs the following ſheets; not doubting but that many will be found ready to ſacrifice a portion of their time to the purpoſes of inſtructing and employing their ignorant and indigent fellow-creatures. Such ladies as are already engaged in purſuits ſimilar to thoſe which are here recommended, will, I am perſuaded, favour me with their good wiſhes.

It is obvious to common ſenſe that a want of concord among the various orders of people muſt be prejudicial to a nation at large; for, in appointing different ranks among mankind, our all-wiſe and beneficent CREATOR undoubtedly intended the good of the whole. "He regardeth not the rich any more than the poor; they are all the work of his hand:" and, that a proper agreement might be kept up among them, he has made their welfare and happineſs to depend in a great meaſure on their mutual interchange of good offices, and has ordained to each pecu-

liar duties: to all in ſuperior ſtations, juſtice, humanity, condeſcenſion and charity: to the poor, honeſty, diligence, humility and gratitude. The general practice of theſe duties is eſſentially requiſite to produce that unanimity which ought to ſubſiſt among a race of rational beings, and particularly among the profeſſors of a holy religion which ſo ſtrongly inculcate univerſal benevolence. It is evident that unanimity does not at preſent ſubſiſt in this country, and the conſequences are dreadful to ſociety; it is therefore incumbent on all its members to uſe every means in their power towards a reſtoration of that harmony, without which there cannot be either ſafety or tranquillity: and ſurely it is perfectly conſiſtent with the female character for ladies to exert their endeavours towards reconciling theſe unhappy differences, and effecting that mutual good underſtanding which the practice of reciprocal benevolence and gratitude

gratitude would naturally produce, which Chriſtianity requires, and which has ſubſiſted in the nation in former ages of the world.

I would not be underſtood to inſinuate that the want of charity is among our national ſins: for it is evident, from the great contributions that are ſpeedily raiſed when any caſe of extraordinary calamity, either public or private, ſolicits relief, and from the annual ſubſcriptions to hoſpitals of various kinds, that pity is ſtill a predominant principle in Britiſh hearts; it may indeed be conſidered as a kind of national bank, replete with benefits, on which the ſuperlatively wretched in the higher and middling ſtations of life may freely draw.

But public charities cannot be expected to operate univerſally, though numbers are ſeaſonably relieved by them; there are ſtill multitudes of neceſſitous people excluded from the advantages they

they afford, and who, under the denomination of pariſh-poor, ſuffer a variety of diſtreſſes, which, when brought forth to view, lay equal claims to commiſeration.

It is true that in every pariſh great ſums are collected for the poor, and I queſtion not but that they are in general conſcientiouſly diſtributed; but it is not poſſible, in a large pariſh, for the officers to inform themſelves minutely of the real wants of each individual: ſome perſons make falſe repreſentations of their circumſtances; others, through a miſtaken pride, ſuffer the extremities of wretchedneſs without applying for relief; and ſome diſtreſſes are of ſuch a nature as money alone cannot remove.

The cuſtom of making pariſh collections was certainly very wiſely contrived to compel every houſekeeper to contribute towards the ſupport of his indigent brethren; becauſe, in every community, ſome hard-hearted people will be

be found over whom pity has no influence: but it is a general complaint that poor-rates are in moſt parts of the kingdom enormouſly high; and it is uſual to caſt reflections on thoſe who have the diſpoſal of them, from an idea that they laviſh in feſtive entertainments what ſhould be applied to the purpoſes of feeding the hungry and clothing the naked: but I am inclined to believe that, on impartial inquiry, it will ſeldom be found that pariſh officers deſerve thoſe invectives that are uttered againſt them; for they are choſen by a veſtry, and confirmed by magiſtrates, all of whom we cannot ſuppoſe ſo corrupt as to commit ſuch an important truſt to the hands of notoriouſly wicked men; and thoſe who have a character to loſe would ſcarcely be guilty of ſuch flagrant acts of injuſtice: beſides, their accounts are open for the inſpection of other inhabitants, ſhould be paſſed by a veſtry, and then ratified by a magiſtrate; conſequently

quently any abuſe of the pariſh money might ſoon be detected. However, it is it ſeems a certain fact that rates are in many pariſhes much higher in proportion than they formerly were: this alteration is conjectured to be principally owing to a want of induſtry among the poor; but may it not be partly attributed to the diminution of voluntary benefactions?

There was a time when Engliſh hoſpitality was extenſively diſplayed by the affluent without compulſion—when the opulent more generally regarded the ſuperfluities of their tables as the portion of the widow, the orphan, and the induſtrious labourer——when it would have been thought a crime to conſume, in preparing a ſingle diſh, a quantity of proviſions ſufficient to ſubſiſt a whole family for a week—when every induſtrious man and woman could readily find a patron, and look up to their ſuperiors with gratitude and affection: nor is this

hoſpitality

hoſpitality entirely baniſhed from the land; the principle from which it originates ſtill exiſts in the minds of many; as is evident from the private benefactions beſtowed by ſuch of our nobility and gentry as live in other reſpects like their anceſtors: but the misfortune is that moſt of thoſe, who have it in their power effectually to relieve the indigent, do not reſide at their eſtates, ſo as to become acquainted with their diſtreſſes; others, who have been accuſtomed from their infancy to run the inceſſant round of faſhionable diſſipation, are totally thoughtleſs of the miſeries which are attendant on a ſtate of poverty; not perhaps through an actual want of humanity, but becauſe their ſenſibility has never been awakened in behalf of the wretched; and therefore they have no conception of the bitterneſs of pain and ſorrow which thouſands of their fellow-creatures endure, and are ignorant of the tranſcendent delights which the prac-

tice of benevolence affords. Some are reſtrained from beſtowing their charity through fear of impoſition, and an idea that their donations will be miſapplied; and many who are benevolently inclined have not ability to give more money than the pariſh legally demands.

We have before obſerved that our age is remarkably diſtinguiſhed by a variety of noble public benefactions. In fact, it appears as if this ſpecies of charity totally engroſſed the attention of the opelent in general, while the more immediate objects of their kindneſs, the poor of their reſpective neighbourhoods, are conſigned to the care of pariſh officers. This raiſes a great degree of reſentment in the poor; which ſhews itſelf in inſolent behaviour to their ſuperiors, and checks the induſtry of many, who, thinking they have a juſt right to a ſhare of the pariſh money as well as their neighbours, reſolve to have it, and with this view give way to idleneſs, and wilfully

wilfully become chargeable; conſequently larger collections are required; and thoſe who do not apply to the pariſh are greatly diſtreſſed; others, who are but one remove above paupers, are put to ſtraits and difficulties to contribute their ſhare; while numbers of the higher ranks, ſuppoſing they do their duty by giving largely to public charities, and paying the rates, do not concern themſelves with the diſtreſſes of individuals.

The great cultivation of literature in this kingdom may be conſidered as another cauſe of the decreaſe of private benefactions; for, among numberleſs good effects, it has produced one unhappy conſequence——it has made two great a diſtinction between the poor and their ſuperiors. The higher and midling ranks are ſo refined, and the lower ſo vulgar, that their language is in many reſpects as unintelligible to each other as if they came from different regions of the world. Totally uninſtructed in their early years, and excluded from good example,

ample, poor people are unable to expreſs themſelves with propriety, fall into habits of vice and profaneneſs, and acquire a roughneſs of manners, which make them appear, to thoſe who have had what is called a polite education, little better than a ſet of ſavages and barbarians, with whom any familiar intercourſe would be degrading and unbecoming, if not dangerous. Unhappily for the poor, numbers of them fall into the dreadful practice of dram drinking, and bring an odium on their whole claſs; for, as drunkenneſs certainly leads to beggary and wretchedneſs, many perſons, who will not give themſelves the trouble of examining into things, haſtily conclude that rags and wretchedneſs are infallible indications of drunkenneſs; and through this illiberal pejudice many a deſerving object is ſuffered to languiſh in miſery, who might be rendered happy with a very little aſſiſtance*.

Kept

* There is a little tract by the late excellent Dr. Hales,

Kept at this mortifying diſtance by thoſe who partake the ſame common nature, the poor in their turn entertain unfavourable prejudices againſt thoſe whom Providence has placed above them, and fancy that they diſdain to conſider them as fellow-creatures. When ſickneſs afflicts, or misfortunes oppreſs them, they feel ſevere mortification in having no reſource for relief but an application to the pariſh; and when in health they receive the price of their labour without gratitude, becauſe they ſuppoſe it to be paid without kindneſs; and often think it juſtifiable to impoſe on their employers in order to recompenſe to themſelves the inequalities of fortune, and take revenge on thoſe who they imagine overlook them through negligence, or regard them with ſcorn and contempt.

This is the manner in which Chriſtians

Hales, entitled, An Admonition to the Drinkers of Spiritous Liquors, which if read by Sunday-ſcholars, and through them conveyed into their parent's houſes, might do a great deal of good.

tians have long lived together in this divided county, inſtead of maintaining, as the divine Author of their religion enjoins, a mutual intercourſe of good-will—inſtead of ſtriving with one heart and one ſoul to advance the glory of God, promote the intereſt of the whole body, and ſpread the belief and practice of Chriſtianity throughout the world!

But, thanks to divine Providence! a happy revolution is begun among us; and we may now hope to ſee public charity going hand in hand with private beneficence. Mr. Raikes of Glouceſter, (whoſe name every Chriſtian muſt venerate) has, by his excellent ſcheme of Sunday-ſchools, drawn the attention of the benevolent towards the riſing generation of pariſh poor, who are already become objects of general regard; and in many places the moſt aſſiduous endeavours are uſed to reſcue them from ignorance, vice and profaneneſs, and plant in their minds thoſe virtues, which it is to be hoped

hoped will render them more deſerving of notice than their parents for the moſt part are ſuppoſed to be.

Wherever Sunday-ſchools are eſtabliſhed, inſtead of ſeeing the ſtreets filled on the Sabbath-day with ragged children engaged at idle ſports, and uttering oaths and blaſphemies, we behold them aſſembling in ſchools, neat in their perſons and apparel, and receiving with the greateſt attention inſtructions ſuited to their capacities and conditions. In the intervals of ſchool-hours they walk quietly and regularly to church, where they join with the congregation in offering prayers and praiſes to the great Creator of high and low; and are put into a courſe of piety and morality, which is likely to render them uſeful members of ſociety. But it is, I believe, a general obſervation, founded on experience, that Sunday-ſchools, unleſs viſited by perſons of ſuperior rank in life to the maſters and miſtreſſes, ſeldom anſwer

anſwer the propoſed ends. Something out of the common way is neceſſary to induce many parents to ſend their children; and many children would be averſe to going if they were not aſſured of an exemption from that kind of diſcipline practiſed in weekly ſchools, and taught to expect pleaſures ſuperior to thoſe they enjoy in the purſuit of idle amuſements, to which, if at liberty, they uſually devote the Sabbath-day. Nothing is a greater excitement to them all than the hope of being noticed by their ſuperiors. To uſe the words of an excellent advocate for this inſtitution*; "Viſitors are the very life and ſoul of the ſyſtem, the veins through which the blood is daily circulating to the heart, and by that heart ſent back to the remoteſt members."

If we conſider the nature of the inſtruction required, and compare it with the

* See preface to a ſermon on the advantages of Sunday-ſchools, by the Rev. John Bennet of Mancheſter.

the uſual mode of education in weekly ſchools, we ſhall be convinced that it can ſcarcely be expected to find maſters and miſtreſſes fully qualified for the taſk. But even ſuppoſing them capable of inculcating divine truths, and of expanding thoſe minds in which reaſon lies enveloped in many a fold of ignorance and error, the ſhort ſpace of time allotted for their teaching a large number will not admit of their giving much religious inſtruction ; as the mere learning to read and ſpell, and repeat catechiſms by rote, will ſufficiently employ the children ; and, without the aſſiſtance of a ſuperior, a maſter or miſtreſs would find it very difficult to keep thirty or forty children in order, who had never been accuſtomed to any kind of regularity : beſides, if the teachers have paſſed the preceding week in the laborious and fatiguing occupation of keeping ſchools, they ſtand in need of recreation ; and it is reaſonable that the

Sunday

Sunday buſineſs ſhould be made as light to them as poſſible; and the aid of viſitors is a great encouragement to teachers as well as ſcholars.

Actuated by that compaſſion and humility which, among Chriſtians, are the uſual inmates of liberal and cultivated minds, many gentlemen of rank and fortune have, as I underſtand, condeſcended to the office of viſitors at Sunday-ſchools; even learned prelates, and other dignified clergymen, regarding poor children as an important part of the flocks committed to their charge, have been aſſiduous to collect them into folds; and the parochial clergy, in many places, watch over them with pious care, and feed them individually with ſpiritual food; and this laudible zeal has been productive of the happieſt effects.

What eloquent perſuaſions in behalf of Sunday-ſchools have iſſued from the pulpit! What powerful arguments have been publiſhed to the world! ſufficient,

one

one would think, to engage every heart in their intereſt.

Can ladies view theſe noble exertions of the other ſex, and not be inſpired with emulation to join with equal ardour in an undertaking which has for its object the reformation of ſo conſiderable a part of the kingdom; and which, in the end, may lead to a general reformation?

What can be a greater act of charity than to contribute to the ſucceſs of an inſtitution like this? What more ſuited to the tenderneſs which is allowed to be natural to our ſex? Can a woman, accuſtomed to the exerciſe of maternal affection towards her own beloved offſpring, be indifferent to the happineſs of poor children, who have no means of learning their duty but what theſe ſchools afford? Can ſhe think of multitudes being devoted to ignoronce, vice, and perhaps eternal miſery, and not reach forth a ready hand to ſnatch them from ſo dreadful a fate? Will ſhe not afford

every

every aſſiſtance in her power towards the ſucceſs of an eſtabliſhment which is calculated to obviate theſe evils; to inculcate uſeful knowledge; adorn the mind with chriſtian graces; and procure for thoſe, who are doomed to ſuffer the miſeries of this life, eternal happineſs in a future ſtate?

But I am perſuaded it is needleſs to ſay more to engage the humanity of my ſex in favour of Sunday-ſchools. I doubt not but it will be fully exerted in any plan which ſhall appear expedient and proper. Numbers of ladies have already, by generous donations, teſtified their deſire to promote the ſucceſs of Sunday-ſchools: and all ranks of women, above the very pooreſt, ſeem inclined to contribute, in a pecuniary way, as liberally as their circumſtances will allow. Nothing is wanting to complete their charity but for ladies of rank to appear intereſted in the eſtabliſhment of them, and for others in middling ſtations to give a perſonal attendance at the girls' ſchools; which

which I am confident would conduce, beyond any circumſtances whatever, to their benefit and perpetuity.

The taſk of early education in all families naturally devolves upon mothers; and thoſe who diſcharge this duty are conſequently particularly qualified to open the underſtandings of poor children, which frequently are, even in thoſe of twelve and fourteen, as deſtitute of cultivation as the minds of new-born infants.

Accuſtomed to inſtruct their own families, women acquire a pleaſing and eaſy method of communicating knowledge, which is more engaging to the young and ignorant than the graver methods generally employed by learned and ſcientific men. Women are beſides acquainted with a variety of particulars that fall peculiarly within their own province, which enable them to adviſe the bigger girls in reſpect to decorum of behaviour and propriety of dreſs—— points of very eſſential conſequence to young

young females of every denomination. It is not ſufficient to teach poor girls the obligation of moral duties; thoſe who have never had the advantage of good example require to be inſtructed minutely and incidentally how to practiſe them: and ſurely women are beſt qualified to give theſe inſtructions, as they muſt be the moſt intimately acquainted with the receſſes of the female heart, and with the arguments that will the moſt effectually excite a virtuous emulation to excel in thoſe virtues which are particularly feminine.

I do not mean to derogate from the merit of thoſe gentlemen who have hitherto performed alone that taſk in which they had a natural and reaſonable claim to female aſſiſtance*; nor would I appear

* In the appendix to a ſermon lately publiſhed by the Rev. Dr. Glaſſe, mention is made of a Sunday-ſchool in Monmouthſhire, at which ladies occaſionally attend to diſtribute rewards; and it is poſſible that there may be others under the direction of ladies which I have not heard of, but there are certainly many under the ſole management of Gentlemen.

pear ungrateful for their good offices, which entitle them to reſpectful thanks; but women are undoubtedly beſt able to judge of the faults and miſmanagements of their own ſex, and of their peculiar wants; which in many inſtances are unavoidably overlooked by thoſe who are unacquainted with the minutiæ of domeſtic buſineſs: and therefore it is to be hoped that the worthy conductors of Sunday-ſchools will allow us to be helps meet for them, in a ſubordinate capacity, qualified at leaſt to aſſiſt in executing what, to their immortal honour, they have ſo wiſely and humanely planned.

I muſt not forbear to mention that by kindly intereſting themſelves in the inſtruction of poor girls, mothers may bring down the bleſſing of Heaven on their own families. The Almighty Father often repays his children for the duties they perform in kind, and with the moſt bountiful intereſt. She, therefore,

fore, who extends the practice of maternal tenderneſs towards poor deſtitute children, may humbly hope an hundred fold return of happineſs in the improvement of her own immediate offspring, at leaſt in their eternal welfare; eſpecially if her firſt cares are directed to training her daughters in that way in which Chriſtians ſhould go.

But not to matrons only would I confine the intereſting, the ſatisfactory office of viſiting Sunday-ſchools. Could unmarried ladies be prevailed on to give their kind aſſiſtance, they would find occaſions for exerciſing thoſe amiable qualities, which are partly loſt to the world for want of their forming matrimonial connections. Providence has exempted them from family cares; ſome of them live in affluence; numbers in eaſy circumſtances; their hours often hang heavy on their hands——how then can they apply their ſuperfluities both of time and money to more advantages than in affording

affording inſtruction and employment to poor children? Few people are ſo inconſiderable as not to be able to contribute to the welfare of a neighbourhood in ſome way or other; though it frequently happens that aſſiſtance is withheld by women in particular, for want of each individual conſidering what ſervices are required of them, or what it is poſſible for them to perform: others are reſtrained by modeſty and diffidence from taking an active part. But I am perſuaded that, would ſingle ladies condeſcend to become nurſing mothers to the poor of the riſing generation, their happineſs would be greatly increaſed *.

Young ladies may alſo, with peculiar propriety, aſſiſt in Sunday-ſchools; and

* I would here beg leave to recommend to the peruſal of ladies in general, a little work which has been long neglected, but which every woman of education ought to peruſe. IT IS entitled THE LADIES CALLING; a new edition of it has been lately advertiſed.

it is particularly incumbent on them to do ſo, ſince it is for them chiefly that we are endeavouring to train up to religion and virtue, ſervants, labourers, and mechanics: the riſing generation of poor are inſtructed by us, that our children may be better ſerved than their parents have been, and that, when they have houſeholds of their own, "they may lie down in peace an take their reſt," without the dread of being diſturbed by the nightly robber; and travel the road free from the painful apprehenſion of being moleſted by the daring highwayman.

It is a general complaint that domeſtic ſervants are not attached to their maſters and miſtreſſes, but act towards them from ſelfiſh and mercenary motives; and that no confidence is to be placed in the lower kinds of labourers and workmen. This may juſtly be imputed to their being ſent into the world without a proper

proper ſenſe of the duties of their ſtation.

It is certainly of conſequence to have good principled ſervants. Has not our age produced inſtances of ſome who have been in league with robbers?—of others who have ſet fire to their maſters' houſes—eloped with conſiderable ſums of money, and betrayed many important truſts? And does not almoſt every miſtreſs of a family complain that the expenſes of houſekeeping are greatly increaſed by the waſtefulneſs of ſervants? And is it not generally lamented that the immoralities, practiſed by the lower orders of people, keep their employers in a conſtant ſtate of ſuſpicion and uneaſineſs; and that it is ſcarcely poſſible to engage their gratitude by any act of kindneſs?

An opportunity now preſents itſelf for preventing the increaſe of theſe evils, if, as is ſuppoſed, they originate from the want of early inſtruction.

The education of poor children is no longer entirely left to their ignorant and corrupted parents; it is in many places become a public buſineſs: and if they are not in general better taught for the future, the fault will lie with ourſelves.

Do we wiſh our daughters to have modeſt, diſcreet, truſty maid-ſervants?—let us unanimouſly reſolve to give a helping hand towards infuſing good principles into the minds of poor girls. Do we deſire they ſhould be ſerved with affectionate eſteem?—let us take them to Sunday-ſchools, where, by a thouſand little attentions which they will be happy to ſhew, they may engage the gratitude of thoſe whom they will probably hereafter have occaſion to employ, and make them ambitious of being received into the ſervice of perſons whoſe friendſhip and humanity they have already experienced; inſtead of forſaking their native places and expoſing themſelves to a variety of temptations,

tions, by wandering about the world, as many now do, without a guide, in ſearch of the moſt lucrative places. Prepoſſeſſions perfectly agreeable to the Chriſtian œconomy will occupy the minds of young people in the different claſſes of life: the lower ones will be diſpoſed from principle to obey their future miſtreſſes with cheerfulneſs; the higher ones to command their future ſervants with kindneſs; and, habitually accuſtomed, the former to receive, the latter to communicate, religious inſtructions, the difficulties which at preſent fall in the way of thoſe who are deſirous of keeping up regular family devotions will ceaſe, and Chriſtan houſeholds will join together in acknowledging the mercies of every day as it paſſes, and imploring a bleſſing on their united endeavours to render acceptable ſervice to their Creator and Redeemer.

Or ſuppoſing that it ſhould ſo happen that girls are not hired by thoſe very young

young ladies they are particularly attatched to, they will at leaſt have no prejudices againſt miſtreſſes in general, as is too often the caſe with ſervants of the preſent day; but having met with kindneſs from ſome ladies will expect to find it from others; ſentiments anſwerable to theſe will be entertained by young ladies; and mutual good opinion is allowed to be an excellent foundation for domeſtic harmony.

Another good purpoſe, which will be anſwered by the attendance of young ladies at Sunday-ſchools, is, the accuſtoming them to a religious obſervance of the Sabbath-day. I need not here remark how much the duty ſo ſtrongly enjoined by the fourth commandment in the decalogue, and other parts of ſcripture, has for many years been neglected by all ranks of people, for this is a notorious fact; neither will it be neceſſary for me to expatiate on the indiſpenſable obligation which Chriſtians lie

lie under to ſpend the Sabbath in ſuch a manner as may beſt anſwer the intention of our great Creator in bleſſing and ſanctifying it; for theſe points have already been fully diſcuſſed by abler pens than mine: I will only beg leave to hint that the higer claſſes of youth ſtand as much in need of reformation in this particular as the lower ones; therefore it would be doing them injuſtice not to provide for their gradual improvement alſo—it is diſgracing them in the eyes of pious Chriſtians—it is expoſing them to the diſpleaſure of God—it is robbing them of the beſt portion a parent can beſtow—to leave them at liberty to abſent themſelves from public worſhip, to make frivolous viſits, to join parties of amuſement—while we are endeavouring to educate the poor for heaven.

A learned and pious author, in a late publication, which merits univerſal attention,

attention*, obſerves that "an early habit of reverencing the Sabbath-day muſt be laid in the riſing generation as one of the foundation ſtones of that reformation ſo devoutly to be wiſhed for by all ſerious perſons." Is it not then a dreadful conſideration that ſo little regard is generally paid to it?

Never was there an age that furniſhed greater advantages than the preſent does for the improvement of the head. Would to God that the hearts of young perſons were as well attended to!—that religion was regarded as a neceſſary branch of education! Then would "our ſons be as plants grown up in their youth; and our daughters as corner ſtones poliſhed after the ſimilitude of a palace!

To neglect the religious education of young perſons is ſubverting Chriſtianity; and whoever reflects that a ſolemn covenant

* The due method of keeping the Sabbath, and its reward; a ſermon, by the Rev. W. Ellis, of Stroud, in Gloceſterſhire.

covenant has been made in the names of their children at their baptiſm, will ſurely think it a branch of juſtice to make them acquainted with the conditions of it; that when the church calls upon them to renew the vow, they may be qualified to make a deliberate choice whether "the Lord ſhall be their God," or whether they will devote themſelves to the idol that under the name of pleaſure leads thouſands to deſtruction; whether they will ſtrive to ſecure the eternal inheritance which is graciouſly offered to them or not.

I do not mean to caſt an indiſcriminate cenſure on all ſchools; for it is my happineſs to know ſeveral in which religion is properly attended to, and I doubt not but there are many others; but it is certain that, in the generality of them, no branch of education is ſo ſuperficially taught to as that which is of the moſt real conſequence; ſo that when young perſons return home complete in orna-

mental accompliſhments they are mere babes in divine knowledge*; it is therefore particularly incumbent on mothers to put them into the right path, from which they have been ſuffered to deviate, or to confirm them in habits of piety, if the good-ſeed has been happily ſown; and where can theſe be ſo effectually done as in a Sunday-ſchool? Here young ladies will find a number of poor children collected together for the expreſs purpoſe of honouring their Creator and learning his holy will. Surely no one can behold ſuch an aſſembly without feeling an inſtinctive deſire to promote their happineſs; and this attraction towards them will be particularly ſtrong in perſons of their own age and ſex: compaſſion therefore will naturally incline young ladies to take an active part if they are introduced as viſitors. While they are opening and cultivating the under-

* I have been well informed that in ſome ſchools the ſcriptures are never read.

underſtandings of others, their own will expand; while they are inculcating religious principles, ſentiments of piety will ſpring up in their hearts, and virtue and goodneſs will ſtrike deep root; a frequent peruſal of the ſacred volume will fix their princles upon the only ſolid baſis: they will not lament the want of amuſement: they will diſcover that religion is not a gloomy thing, fit only for the employment of old age, but productive of the moſt lively and ſubſtantial delights; they will learn it as a practical, not as a mere ſpeculative ſcience: they will alſo learn to reſiſt the allurements of the world, and to aſpire after the joys of an eternal ſtate. Pleaſed at finding themſelves of real conſequence to ſociety, young ladies will be emulous to ſet good examples; at the ſame time a diſcovery of their own deficiencies which, under the eye of a careful parent, they can ſcarcely avoid making, will reſtrain them from vanity,

and

and kindle in their boſoms a commendable ambition to excel in every moral virtue, and approve themſelves faithful ſervants of their bleſſed Redeemer. And I may add that they will naturally be inſpired with a deſire to join in that ſolemn act which ſome, through careleſneſs, others, through ignorance, and many from ill-grounded fears, defer to a later period of life—in ſhort they will become Chriſtians indeed, and be able to "give a reaſon for the faith that is in them." It is a circumſtance greatly to be lamented that young people ſo ſeldom think of receiving the ſacrament of the Lord's-ſupper, and that their parents and guardians do not endeavour to prepare them for it. Who can be more worthy partakers of the holy communion than the young and virtuous? What ſacrifice more acceptable to the Deity than that of a heart uncorrupted by the world?

But

But to return to the ſubject of young ladies acting as viſitors in Sunday-ſchools. It may be aſked—Are girls, whoſe own education is not yet completed, qualified for ſuch an employment? In order to anſwer this queſtion, I entreat that the object and nature of the inſtructions in Sunday-ſchools may be conſidered. It is not intended that the children of the poor ſhould be inſtructed in languages, geography, hiſtory, and other articles that conſtitute a polite education; but merely in ſuch a knowledge of the Engliſh language as ſhall enable them to read the ſcriptures; in the plain duties of chriſtianity; and in thoſe modes of conduct which their ſtation requires.

Few girls, in the middling claſſes of life, are ſo neglected in the firſt of theſe articles as not to be able to examine into the improvements of the Sunday-ſcholars; the generality of them have ſurely been taught to repeat prayers and catechiſms; at leaſt they can read them:

and

and it will be found of infinite ſervice to them to aſſiſt in catechiſing others, eſpecially if they make uſe of a little tract called the Church Catechiſm broke into ſhort queſtions and anſwers; Biſhop Mann's familiar expoſition; Fox's Duty of Public Worſhip; and other books uſed in Sunday-ſchools.

It may alſo be required of young ladies to exerciſe their own minds in conſidering the various articles of Chriſtian faith and practice: they may likewiſe inſtruct Sunday-ſcholars in the duties of obedience to parents, ſubmiſſion to teachers, reverence of the clergy, modeſty of behaviour, propriety of dreſs, &c.—Theſe inſtructions will at the ſame time ſerve to recal to their minds what their own ſtation requires; and, I ſhould think, will operate as the moſt effectual antidote againſt the immoralities and follies of the age: for it muſt be aſcribed to a want of proper reflection that our young people are frequently ſo diſreſpectful

diſreſpectful to thoſe whom they are bound to honour, and that they run into ſuch ridiculous modes of dreſs, and levity of conduct, as cannot render them pleaſing in any ſtation.

It is a common obſervation, that women are apt to indulge an inclination for adorning their perſons. This propenſity is allowable, nay laudable, within proper bounds; for a total neglect of appearances may be juſtly reckoned an indecorum. But the preſent age runs into a contrary extreme. It is now the mode to affect diſtortion. Ladies of fortune, except on extraordinary occaſions, inſtead of being diſtinguiſhed by the richneſs of their dreſs, frequently wear their clothes of ſuch materials that people much beneath them can follow their faſhions. Thoſe who ſet theſe modes will ſcarcely look into my unfaſhionable book; but ſhould they honour it with a peruſal, I hope they will pardon me for ſaying it ſeems as if they had entered into a conſpiracy

ſpiracy againſt perſons in the middling and lower claſſes of life, to make experiment how far a deſire of aping their betters will lead them in the paths of vanity and extravagance: how much more honourable would it be to ſet them an example of propriety!—then would the outward appearance of every woman ſecure the reſpect due to her particular ſtation; regard would be paid to circumſtances, and character; and we ſhould no longer ſee the modeſt virgin, with diſheveled hair, inviting the inſults of libertines, and leſſening herſelf in the eſteem of the worthy and good. I ſhall not take upon me to ſatirize more particularly the extravagancies of the preſent age in reſpect to dreſs, they have been ſufficiently ridiculed and expoſed, and thoſe who are regardleſs of propriety are proof againſt deriſion. I will only obſerve that it is certainly requiſite for every viſitor of a Sunday-ſchool to dreſs in ſuch a manner as may give weight to her

her leſſons on this head; and evince that they really pay more attention to the inward adornings of the mind than to a faſhionable appearance; for there will be great inconſiſtency in recommending moderation to the poor, while they themſelves practice exceſs.

Perhaps it may be thought improper to take young ladies, from whom genteel behaviour and elegance of expreſſion is expected, among a ſet of vulgar low-bred children. I do not apprehend any diſagreeable conſequences will ariſe from this circumſtance; for the contraſt will be ſo ſtriking, that I ſhould think it would excite young ladies to pay a nicer attention to thoſe graces which diſtinguiſh well-bred people: it may indeed tend to improve the manners of the lower ſort of children, ſo as to prevent their being diſguſting, but will not refine them to ſuch a degree as to place them on a level with young ladies who have a regard to real refinement; who dreſs themſelves

themſelves like reaſonable beings, and who are careful to avoid fantaſtic words and phraſes, and ridiculous geſtures.

It may be ſaid that the condeſcenſion I recommend will encourage the lower kind of girls to take improper freedoms with their ſuperiors. I am firmly of opinion (nay, I can from obſervation aſſert) that it will produce a contrary effect. The poor children of this town, before the eſtabliſhment of Sunday-ſchools, were ſo exceedingly rude, that a young lady could ſcarcely paſs the ſtreets without inſult: they now behave with all poſſible reſpect and gratitude to their viſitors. But ſuppoſing the kindneſs of viſitors ſhould not produce the deſired effect, they are at liberty to withdraw themſelves at any time: but there is no cauſe to apprehend that poor children will become more inſolent from our endeavours to civilize them; they cannot ſurely, at ſo early an age, be arrived at ſuch a height of impertinence as this:

this: and young ladies may be inſtructed to conduct themſelves in the ſchools ſo as to preſerve the reſpect due to their ſtation, by keeping the children at ſuch a proper diſtance as to maintain their own conſequence, at the ſame time that they treat them with encouraging kindneſs. Humility is a virtue eſſentially neceſſary to complete the female character; indeed a woman is not truly feminine without it: and ladies have the moſt illuſtrious examples in our Royal Family, that the higheſt ranks may ſupport dignity without haughtineſs.

It may farther be objected that it will endanger health to ſit down in a room ſurrounded by a parcel of dirty children. I will allow that at the firſt opening of a Sunday-ſchool, this is a very diſagreeable circumſtance. But ſurely there is no ſuch contagion in dirt as many people are apt to imagine! for if there were, there would be a much greater mortality among the poor than the

the rich; which I believe is not the caſe, unleſs when epidemical diſtempers prevail: and if we call to mind that neither diſeaſes or death can ſtrike any individual of our ſpecies, without the permiſſion of an over-ruling Providence, no apprehenſion of danger ſhould reſtrain chriſtians from engaging in a work to which Providence ſo evidently calls them.

Do we not ſee that there is ſuch a diſpoſition in poor children to receive inſtruction as gives a lively idea of thoſe bleſſed times when numbers were daily added to the church? Is not the inſtitution of Sunday-ſchools ſucceſsful to an almoſt miraculous degree, wherever the deſire of the poor to learn is ſeconded by a willingneſs in their ſuperiors to teach them? What ſelfiſh conſiderations then ſhall reſtrain our zeal? What weak fears check us in our chriſtian career? We are encouraged by the fortitude of the other ſex, to defy theſe imaginary dangers,

dangers. That omnipotent Being, who can avert the ſecret ſhaft, of the noiſome peſtilence, and preſerve his ſervants alive while thouſands fall beſide them on their right-hand and on their left, will be our ſafeguard—that merciful Saviour, whoſe footſteps we purſue, will be our guide. Let me name a living inſtance of the truth of this aſſertion—the benevolent Howard! has he not for years defied every danger of infection, by viſiting priſons crowded with poor wretches, who breathe confined air, which is frequently contaminated, with the effluvia of putrid diſeaſe?—and is he not at this very time in that country, which, of all others that we know of, is the moſt ſubject to the depredations of the plague, endeavouring to teach the natives how to mitigate this dreadful evil? No dangers equal to theſe preſent themſelves to view in a Sunday-ſchool: let us not then deſpiſe poor children for a circumſtance which is perfectly excuſable in them,

them, and perhaps more a misfortune than a fault in their parents: let us furniſh them with the means of cleanlineſs, and point out to them the comforts of it, and they will ſoon improve in their appearance to an aſtoniſhing degree; and their improvement in manners will keep pace with it: for it is obſervable that poor children have a greater regard to their behaviour when they are lifted from the dunghill, decently clothed, and noticed by their ſuperiors, than when they are driven away to aſſociate with their own abject claſs, and to eat huſks with ſwine. It is impoſſible to conceive a more deplorable ſet of children than thoſe of this place were before the eſtabliſhment of Sunday-ſchools. They now come to church clean and tight, and have a pride in being ſo. But the girls have had great advantages: for not only the inhabitants of the town, but many other ladies in the neighbourhood, have given benefactions for the expreſs

expreſs purpoſe of procuring them neceſſaries.

I think it is ſcarcely poſſible for any lady to go among a ſet of ragged children without feeling an urgent deſire to clothe them better, and make them look like human creatures; and this may be done at a very little expenſe, as I ſhall endeavour to ſhew in its proper place. The duty of clothing the naked, ladies will be reminded of while they are hearing the New Taſtament read in Sunday-ſchools: and ſurely the precepts that recommend this branch of charity will ſtrike the mind with double force when the immediate objects of it ſtand before them in tattered garments, that make ſilent but powerful claims on their humanity. In ſuch an aſſembly, what lady can read the account of Dorcas without forming a reſolution to imitate her example*? It certainly muſt be as pleaſing

* Acts ix. 36.

pleaſing in the ſight of God to make coats and garments for children, whoſe parents are not capable of doing it, as for widows.

Working for the poor is a ſpecies of charity which forms a part of the prerogative of our ſex, and gives to thoſe who have leiſure for it an opportunity, of doing much good with very little trouble and expenſe. Were it more generall practiſed by young people it would moderate that inordinate love of dreſs, which renders many, who cannot afford to employ miliners and mantua-makers, literally ſlaves to faſhion: they would be aſhamed to covet ſuch a variety of ornaments when they beheld what trifles gratify others of the ſame ſpecies with themſelves. Beſides, the having caps and other things, gratis, would be an inducement to the poor to dreſs ſuitably to their condition: and then people in the middling ſtations of life might ſupport a ſufficient degree of gentility

to ſecure reſpect. without being driven to extravagance.

I have not been recommending a viſionary impracticable ſcheme: it is my pleaſure to know a ſet of young perſons, of both ſexes, who by their own free choice are regular and conſtant viſitors at Sunday-ſchools, who have for ſome months aſſiſted at them with great ſatisfaction, and who ſtill continue their aſſiduities with increaſing alacrity from the happy ſucceſs of their labours.

I alſo know other young ladies, who, living at a diſtance which will not admit of their joining in the pleaſing taſk, teſtify their good-will by working for the poor girls. Two boarding-ſchools * have ſupplied them with nearly one hundred caps, and a number of handkerchiefs, which, though not made of new cloth, are worn with decent pride

* In hopes that their example may influence others, I take the liberty of naming them; Mrs. Cox's at Kingſland-green, Middleſex; and Miſs Hunter's of Kew-green, Surry.

by the poor girls: many a one has been furniſhed with warm petticoats and ſtockings: ſome with ſtuff gowns, coloured aprons and bonnets: and, what is infinitely more valuable to them, many have received ſuch inſtructions from ladies, that they begin to comprehend divine truths and moral duties: ſo that there is a good foundation to hope that they will prove bleſſings to the world, and partakers with their benefactreſſes in the kingdom of heaven.

It is obſervable that the bigger girls, contrary to expectation, attend Sunday-ſchools with great readineſs, and leave them with reluctance. The truth is, that too many of thoſe who ſtay at home, find Sunday, ſo far from being a day of reſt, the moſt uncomfortable day in the week: added to the fatigue of nurſing a fretful humourſome child, a girl has perhaps the ill-nature of a moroſe father to endure; who, finding the expenſe of maintaining his family a reſtraint on his extravagance,

extravagance, inſtead of rejoicing in his childred, murmurs and repines at the burden of them, deals out blows inſtead of bleſſings, and quarrels with his wife; ſo that all is diſcord and confuſion: or a ſcolding drunken mother whoſe tongue is a perpetual ſcourge.

In other families, where diſeaſe or miſfortune have made their cruel devaſtations, a girl ſees nothing but diſtreſs from day to day. She views perhaps her poor father ſinking into an untimely grave; her mother pining with continual ſorrow: the bare neceſſaries of life are not attainable: the miſerable apartment they inhabit will not ſhelter them from the inclemencies of the weather: and every thing conſpires to render it a ſcene of horror, from which ſhe is glad to eſcape, even for a ſingle day in the week. She goes to a Sunday-ſchool, and is told of a world "where all tears ſhall be wiped from all eyes;" where "there are pleaſures for evermore:" a

world to which the pooreſt wretch on earth may find acceſs: her heart rejoices at the glad tidings; and ſhe longs for the return of Sunday, that ſhe may hear more of this happy place.

But ſuppoſing that all is harmony at home, which is too ſeldom the caſe; allowing that a girl enjoys there every comfort that a ſtate of poverty affords; ſhe will yet prefer a Sunday-ſchool where young ladies attend, from the pleaſure ſhe finds in the notice of her ſuperiors; and in the opportunity and aſſiſtance ſhe has in making herſelf fit to be ſeen. The younger children alſo find a Sunday-ſchool in many reſpects more comfortable to them than their parents' houſes. Theſe to be ſure are inferior motives: but the children if once collected, may be induced to attend afterwards from a better principle. I only mention this particular to ſhew that Sunday-ſcholars, in the girls' ſchool at leaſt, are not ſub-

ject to disagreeable restraints subversive of the design of the Sabbath.

I cannot help producing an instance or two, which fell under my own observation. When Sunday-schools were opened in Brentford, there was among the candidates for admission a girl about eight years old, who lived a few yards out of the districts of the town, and who, on account of non-residence, was rejected: this child received a denial with evident distress, and when Sunday arrived came to the place where the school was kept, and seated herself quietly on the stairs, listening with the utmost attention to the instructions of the school, which as the door was open she could hear. When the scholars went to church she followed at a little distance, and stood as near as possible without intruding into the party; and this practice she continued for five or six Sundays, till the visitors could no longer deny her admittance, and

and ſhe has been extremely orderly ever ſince.

Two other girls, whoſe brutiſh father rudely took them away in a fit of reſentment to the pariſh, whom he wanted to make him an unreaſonable allowance, left the ſchool with tears; and it is evident from their looks, when they come to church or meet the viſitors, that they feel the deepeſt regret at being parted from their former aſſociates, and that they continue to reſpect the viſitors.

Is it not a comfortable reflection, that a mean is diſcovered of imparting happineſs for one day in ſeven to a number of young creatures who endure a variety of wretchedneſs; while others of their age, bleſſed with every accommodation, paſs their early years in cheerfulneſs eaſe and plenty; Surely this conſideration alone would incline every benevolent heart to contribute towards ſo deſirable an end; I will venture to ſay that the conſciouſneſs of having done ſo will afford

young

young ladies more real delight than can be found in the moſt faſhionable diverſions; and they will at the ſame time acquire ſuch uſeful experience as will greatly facilitate the taſk of edcucating their own children and governing their ſervants: nor will it engroſs their time ſo as to prevent their improvement in any elegant accompliſhment, or exclude them from partaking of ſuch amuſements as are ſuitable to their age and condition. Let not young ladies then ſuſpect me of any deſign to abridge their real pleaſures; I am, on the contrary, intent on increaſing their happineſs: neither let diffidence reſtrain them from attempting to teach poor children, for humbler inſtruments than themſelves were employed in the firſt propagation of the goſpel; and if they have a ſincere deſire of honouring their Creator, he will graciouſly accept this tribute of their early piety, and aſſiſt them in the excution of it. The proud

and

and licentious may direct their ridicule towards them, but conſcious rectitude ſhall fortify their minds againſt it; and the hopes of a crown of glory will animate them to perſevere in a religious courſe to the end of life, in defiance of all the difficulties which the world may throw in their way.

If ſuch ſatisfaction as I have deſcribed ariſes from communicating happineſs to poor children for a ſmall portion of the week, who, that have any regard to their own feelings and intereſt, can diſmiſs them from a Sunday-ſchool, without wiſhing to alleviate the miſeries of the intervening days?

It certainly ought to be our firſt endeavour to provide for their ſpiritual wants; and, bleſſed be God! this is in many places effected: but charity directs us to attend alſo to their temporal neceſſities. It may be ſaid that this is a pariſh buſineſs, and cannot be done by private individuals; for the diſtreſſes

diſtreſſes of poor children are ſo connected with thoſe of their parents, that there is no ſuch thing as relieving them without incurring endleſs expenſe; and that the poor in general are ſo encroaching, that they would entirely neglect their families, if their ſuperiors ſhould appear to intereſt themſelves in their favour.

It cannot be denied, that they are in general depraved in their manners to a ſhocking degree; and it is to be feared that many are irrecoverably ſo; but this ought not to be a reaſon for caſting them off, without trying to reform them. If they are left to aſſociate only among themſelves, they will grow worſe and worſe; but friendly admonition given to them individually, and accompanied by ſuch kind offices as their particular circumſtances require, may, through the bleſſing of God, bring about an unexpected reformation—at leaſt the trial is worth making, by thoſe who

have any regard to the ſafety and happineſs of their own families, which cannot ſubſiſt unleſs better principles are infuſed into the minds of the lower orders of people, and their affections engaged in the intereſts of their ſuperiors: and it is but juſtice to ourſelves, to endeavour to reclaim thoſe with whom we are immediately concerned, as well as to preſerve from bad habits the riſing generation, with whom our poſterity will be chiefly connected.

The eſtabliſhment of ſunday-ſchools is an excellent prelude to an attempt of this nature; it is a kind of harbinger of good-will towards the poor in general; for the benefits conferred on the children will reflect on the parents in a variety of ways, and diſpoſe thoſe who have any principle of gratitude in their minds to pay a ready attention to advice that may be given them at other times: it will beſides lead many to the conſideration of things which would not

other-

otherwiſe have recurred to their remembrance. They will ſtrive to improve their children, and in ſo doing will improve themſelves.

The preſent mode of relieving the poor by means of rates, though very burthenſome, is found inadequate; I would therefore propoſe to try the experiment, whether it would not be better for ſome people in every pariſh, who contribute to the rates, to examine perſonally into the circumſtances of their poor neighbours; and ſee whether it is not poſſible to render them leſs chargeable, and at the ſame time more comfortable.

How delightful would it be to behold the opulent dividing among themſelves the taſk of diffuſing comforts and bleſſings to the indigent, with their own hands; "diſtributing unto every one according as they have need, and ſeeing that none of them lack;" and the poor thank-

thankfully and gratefully receiving their donations!

The preſent cuſtom of the world repreſents it as an act of two great condeſcenſion, for ladies in elevated ſtations to viſit the lowly cottager; and the dirtineſs of the poor in general is to be ſure a powerful objection. Far be it from me to propoſe any thing that may have a tendency to deſtroy the ſubordination of ranks, which is requiſite in all civilized ſocieties, or to leſſen the reſpect of the poor for their ſuperiors; and therefore I will ſuppoſe that this practice may for a while be diſpenſed with, or at leaſt exerciſed only towards thoſe who diſtinguiſh themſelves by their cleanlineſs: in the mean time, ladies may perhaps depute thoſe by whom they ſend their benefactions to give the women hopes of future kindneſſes, on no other condition than that of their cleaning themſelves, their children, and apartments: I will venture to ſay this will have

have a powerful effect: many a poor wretch will rouſe from a ſtate of ſupine dejection, and exert her beſt endeavours to conciliate their favour: and I am inclined to think, that a deſire of recommending themſelves to the notice of their betters, will operate with equal influence on men who are not totally abandoned to vice and brutality.

It is obſervable, that in manufacturing towns the poor are much leſs burthenſome to the pariſhes than in other places where their chief dependance is on agriculture; becauſe the latter are often unavoidably out of employment. It is alſo remarked that in manufacturing towns, a large family is adventageous inſtead of impoveriſhing to the parents, if the manufactory employs children.

I have no doubt but that, on careful inſpection, it will appear that there are in moſt pariſhes a number of woman and children who would readily work, if they were put in the way of doing ſo; and

and their labour would certainly be beneficial, not only to the pariſh but to the nation.

Extenſive manufactories, I acknowledge, cannot be carried on in every place, nor is it deſirable that they ſhould, becauſe they would often interfere with the intereſts of agriculture; but I humbly conceive that it would be very practicable to employ every woman who is induſtriouſly inclined, and to train up children from their early years, ſo that they ſhould become habitually induſtrious.

It is a moſt lamentable ſight to enter a cottage, and behold a poor woman ſitting in rags, ſurrounded by a ſet of dirty children: we are ſhocked, and turn away with diſguſt, condemning her in our hearts for ſloth and untidineſs; but let us ſtop an inſtant, and hear her apology.

"I am aſhamed to appear before you ladies in this condition, but indeed I have

I have not the means of cleanlineſs—I have not ſo much as a mop or pail to clean my apartments — we have no change of apparel—look at the bed in which my dear babes muſt lie naked while I waſh their linen—not ſo much as a ſingle ſheet—nor can I purchaſe even a bit of ſope—nay, I have not a towel to wipe our faces and hands with : my huſband labours hard in ſummer, but what he earns then is exhauſted before winter is half over—he has been out of work for many weeks ; and we have had ſo much ſickneſs in the family that we have been obliged to ſell our clothes, and the little furniture we were poſſeſſed of—I alſo go to haymaking, weeding, &c. when I poſſibly can, but have never been taught to do any in-doors work—nay, I cannot even mend the rags I have, for I have had no learning beſtowed upon me—conſider alſo, how my conſtitution is worn by frequent child-bearing and nurſing my infants at the breaſt, without a pro-

a proper ſupply of nouriſhment myſelf —conſider how hardly I live—how uncomfortably I lie—how I am harraſſed with inceſſant fatigue and corroding care —how I am overlooked by my ſuperiors.—The pariſh it is true allows me as much as can be afforded to our ſhare, but that is barely ſufficient to keep us from ſtarving:—we may be admitted into the workhouſe, but that is already crowded with poor.—O that death would come and take from the world a ſet of abject wretches whom nobody regards!" This apology and others of equal weight might, I am perſuaded, be made by many a poor deſpiſed fellow-creature.

But we will ſuppoſe a caſe not quite ſo bad.

A poor woman who has been taught both knitting and kneedle-work in her childhood, and knows alſo how to ſpin wool and flax, marries and removes with a family to a diſtant place where her huſband can get higher wages, but where there

there is no employment for poor women, except in the labours of agriculture. The man is ſeldom out of work, and at firſt brings home his wages inſtead of ſpending them at an alehouſe; but the expenſes of rent and proviſions demand the principal part of his earnings: his wife's talents are in a great meaſure uſeleſs; ſhould ſhe ſpin, ſhe knows not where to get her yarn manufactured; ſhe has nobody to recommend her to knitting or needle-work, and therefore is not able to earn any thing at home; all kinds of clothing are ſo very dear that ſhe can ſeldom afford to purchaſe new; but has to be ſure a great advantage over ſuch a woman as I have before deſcribed, in being able to patch and mend, by which means ſhe will keep her family tight, if ſhe can only manage to * buy, rags

* I have ſeen a little girl at a Sunday-ſchool very neatly dreſſed, whoſe gown, apron, ſhift, and cap, were entirely made of pieces of white and coloured linen, purchaſed in this manner. This inſtance ſhews the great charity of ſchools for needle-work.

rags by the pound. Her habitual induſtry makes her long to earn money; ſhe cannot bear that the whole burden ſhould be on her huſband; ſhe therefore goes into the fields and gardens to work, leaving her children for the day to the care of a woman who makes it her buſineſs to look after a number of little ones in the abſence of their mothers. Inſtead of ſitting down in peace and quietneſs in her own little neat apartment, ſurrounded by playful innocents, ſhe finds in the fields or gardens a ſet of reprobates, who ſhock her ears with oaths, blaſphemies, and indecency. Her mind is filled with anxiety for her children's ſafety; ſhe is not at liberty to return home to prepare a comfortable dinner, nay not even a ſupper for her huſband. He may be enticed for the ſake of a good fire, and other refreſhments, which if ſhe had ſpinning or knitting ſhe could provide, to go to an alehouſe; ſhe may herſelf be prevailed on, when overcome with fatigue

fatigue or faintneſs, to drink deſtructive ſpirits, and by degrees become a dram-drinker. She muſt become a Sabbath breaker, by either continuing her occupation, or waſhing, ironing, or cleaning houſe. In ſhort, innumerable evils may be the conſequence of her removal to a place where ſhe is excluded from the employments of her early days.

I have great reaſon to believe, from obſervation, that many men, who when they firſt marry are ſoberly inclined, gradually become ſots, from their wives working out of doors.

It may perhaps be neceſſary, and even proper, for women and girls to aſſiſt at hay-making, and harveſt work; becauſe at ſuch times a great number of hands are required; and theſe employments make a very agreeable variety to thoſe who live a great deal within doors; and if performed by a ſet of neighbours who know one another, may be carried on without any ill conſequences.

The

The little children may be looked after at that time of the year, in the fields, by the bigger ones, and it is uſual to allow ſuch refreſhments to haymakers, &c. as ſuperſede any excuſe for going to an alehouſe; but I am confident that the promiſcuous intercourſe of good and bad men and women, boys and girls, which prevails in the environs of London particularly, is the cauſe of many irregularities and vices; and I cannot help thinking that there are enough of the other ſex to perform the uſual buſineſs of agriculture, and that it is invading their province for women to forſake their ſpinning, needle-work, and knitting, to work the whole ſummer long, and in winter alſo, in the fields and gardens; yet what can they do if there is no ſuitable employment to be had?

I obſerved before, that wherever manufactories are eſtabliſhed, and fully employed, pariſhes have an internal reſource againſt the miſeries of extreme indigence:

indigence: in order to drive poverty away then, labour muſt be univerſally introduced.

I have been informed that Houſes of Induſtry have been eſtabliſhed in ſome counties with very great ſucceſs; but it is not practicable, nor indeed expedient, to collect all the poor of a pariſh into theſe ſeminaries: they are proper receptacles for vagabonds who muſt be compelled to work, but will not anſwer for whole families; beſides, they are at firſt very expenſive to erect, and in this land of liberty lay too gteat a reſtraint, in many inſtances, on the freedom of the poor; numbers of whom would work with greater alacrity if delivered from the idea of reſtraint, and under no compulſion but what ariſes from pecuniary wants. I could therefore wiſh to ſee eſtabliſhed in every pariſh, Schools of Induſtry for poor gils.

If, for inſtance, there was a ſchool for ſpinning flax, girls of five years of age might

might be employed at it; and the yarn might eaſily be manufactured in white or ſtriped linen and checks; and by the time each little ſpinſtreſs had worn out the clothes with which the pariſh or private benefactors ſhould at firſt furniſh her, ſhe might earn ſufficient to entitle her to linen and other neceſſaries.

Another ſchool, for carding and ſpinning wool, would furniſh materials for linſeywoolſey, ſerge, ſtuffs, baize, yarn and worſted for knitting.

At a third ſchool girls might be taught needle-work of the uſeful kind: and

At a fourth ſchool they might learn to knit ſtockings.

Theſe ſchools, if properly conducted, would reflect benefits on each other; they might eaſily be ſet on foot by voluntary benefactions; and in a ſhort time would ſupport themſelves, and yield a ſurplus; and would require no further aid than inſpection, to ſee that the produce was properly applied; which would be

be a very agreeable employment for ladies, and very eaſy too, if the taſk was divided among a number of viſitors, to attend theſe little manufactories in rotation. Young ladies might aſſiſt in this office with the greateſt propriety; by which means they would obtain an early inſight into domeſtic œconomy, and acquire a habit of calculating expenſes; a ſtrong impreſſion would be made on their minds in favour of induſtry, they would be aſhamed to be idle, and would conſider it as a duty to reward diligence in others.

I am happy in being able to inform my readers of a little manufactory, which has benefited a neighbourhood for upwards of fourteen years, that exactly agrees with my idea of Schools of Induſtry, excepting in the circumſtance of having but one patroneſs, who I hope will pardon me the liberty of uſing her name, as it is on ſo important an occaſion.

" About

" About twenty years ago, the late Mr. Bernard Barton of Carliſle, a very ingenious linen manufacturer of that city, invented a kind of horizontal ſpinning-wheel, at which twelve little gils can ſpin at once.

" This machine is ſo eaſily managed, that the leaſt child can, with the ſmalleſt touch, diſengage, or ſet a going, any one of its wheels without any way interfering with another. The contrivance is ſo ſimple and ingenious, that little art is required to keep it in order, provided it be properly underſtood at firſt.

" Conſiderably leſs ſtrength is required at this machine, than at the common ſpinning-wheel; the original expenſe of it is about five pounds, and it ſeldom wants repair.

" One of theſe wheels has been employed at Sandoe, near Hexham, in Northumberland, through the benevolence of Lady Broughton, for upwards of four-

teen

teen years, much to her own honour, and the benefit of the poor children in her neighbourhood." This machine is at preſent under the direction of Mr. Donkin of Sandoe, Lady Broughton's ſteward, to whom I was moſt obligingly referred by her ladyſhip. And I hope in a very ſhort time, through the kind communications of Mr. Donkin, and the aſſiſtance of Mr. Barton, ſon of the inventor, to ſee ſome of the poor children in this neighbourhood employed at a ſimilar one; to be purchaſed, and at firſt conducted, at the ſole expenſe of a benevolent lady, who not only attends to the wants of her poor neighbours, but extends her charity to diſtant counties *.

The ſucceſs of Lady Broughton's wheel plainly ſhews that my ſcheme of Schools of Induſtry is practicable; and the ex-

* It may not be improper to add here that the late Ducheſs of Northumberland, Lady Darlington and the Earl of Surrey (now Duke of Norfolk) had each of them one of theſe ſpinning-wheels, for the benefit of the poor in their reſpective neighbourhoods.

penſe of eſtabliſhing them ſo light, that any lady of fortune may raiſe one; and I am convinced that the trouble of conducting them is ſo little, that any woman in a middling ſtation, whoſe time is not totally engroſſed by the immediate concerns of her own family, may inſpect them; and a number of ſuch perſons may ſurely be found in every populous place.

Were ſuch ſchools eſtabliſhed, I am perſuaded we ſhould, in a very ſhort time, ſee poor people in general decently clothed: many women, who have ſet by their ſpinning wheels as uſeleſs lumber, would bring them to light again; others would be induded to learn to ſpin; and families would not ſuffer ſuch diſtreſſes as they frequently do for want of linen; for women and girls would be ambitious of having plenty; and the latter might, as in former days, provide a ſtock to ſerve as a little marriage portion: neither ſhould we ſee the men and

boys,

boys, as they often are, without ſtockings: clothes and linen would not go to deſtruction, as is now the caſe, through the incapacity of mothers and daughters to mend them. Middling people, who have large families, would find their account in encouraging theſe ſchools, as they would get ſtrong houſehold linen cheap, and be aſſiſted in plain work and knitting at an eaſy rate.

A queſtion will ariſe—How are the profits of theſe ſchools to be aſcertained and divided?

In reſpect to the ſpinning, I cannot take upon me fully to explain this matter at preſent, for want of experience, but am aſſured that the wheel before mentioned has been attended with every deſirable degree of ſucceſs; and I ſhould hope would anſwer in any place which has a communication with a town that furniſhes a loom.

It is further intended to encourage women to ſpin for their families, by paying them for their work, or giving

them an equivalent, for the price of their labour, in linen. A ſimilar plan is projected for wool-ſpinning, &c. A knitting-ſchool is already eſtabliſhed here by the bounty of the ſame good lady; at which the girls improve ſo faſt, that there is great reaſon to think their work will ſhortly pay for their ſchooling, and turn to account for themſelves. No other charge has attended this ſchool, but ſix ſhillings for the purchaſe of forms, a ſmall ſum for worſted and knitting needles, and three ſhillings per week to the miſtreſs: which will be required no longer than till each girl can earn three-pence per week. An exact account will be kept of their reſpective earnings, and the accumulated profits, when they amount to more than the price of their ſchooling, will be laid out in ſome kind of clothing for them *.

Thoſe

* The ſchool has already been beneficial to the pariſh, by keeping a family of ſix people out of the workhouſe, as the huſband of the miſtreſs was out of employ, and the woman had no means of earning any thing before

Thoſe who ſhall become good knitters will be allowed to take worſted or yarn home to knit in evenings, &c. and will be paid a ſhop price for their work; but muſt attend one of the ſchools, at the uſual hours, that they may be kept in good order till they are wholly diſmiſſed, as qualified for houſewives or ſervants. If houſekeepers can be induced to have ſtockings knit at the ſchool, the number of ſcholars may be increaſed.

As novitiates muſt be paid for, it is propoſed that the future ſcholars ſhall be recommended by ladies; who will be expected either to depoſit five ſhillings for the expenſe of teaching the girl they recommend, or to pay three-pence per week till the girl can earn it.

Beſides the knitting ſchool, we have twelve girls at plain work, whoſe ſchooling

before ſhe was appointed to this office, which made their diſtreſſes known, and procured other benefactions.

ing is at preſent paid out of the ſame charitable fund; theſe are divided between three miſtreſſes who before kept ſchools, as the ſetting up a new one would have been prejudicial to them. The improvement of theſe girls is very great; and we may reckon upon their being able to earn, after three months, four ſhillings per week among them, which will pay for their ſchooling; and after ſix months eight ſhillings per week, which will produce a ſurplus of four ſhillings: and, ſuppoſing that their ſchooling is given them the firſt quarter, the firſt year's profits will amount to five pounds at leaſt; the ſucceeding years will be much more productive, as the novitiates will come in, not all together, but ſucceſſively: and the aggregate of the earnings will be proportionably greater, when there is a larger number of expert workwomen; ſo that each ſcholar will not only have the advantage

vantage of learning to work neatly, without any expenſe to her parents, but will have a reward for her diligence, to be laid out in ſome kind of clothing for her; to which may be added, as occaſion rewards at Sunday-ſchools, plain linen caps, with binders herring-boned with coloured cruel, white handkerchiefs, a work-bag, huſ-wife and pincuſhion, made by young ladies; alſo a thimble and ſciſſars, which will be great encouragements to them.

In order to get employment for theſe girls, we muſt depend on the good-will of the neighbourhood: the work will be done at the ſame prices as at the Aſylum, viz. one ſhilling and ſixpence for a good plain ſhirt, and in proportion for other articles.

It is propoſed that all the girls ſhall be ſucceſſively taught at the four different ſchools, as it is not intended to make them profeſſed manufacturers: but to enable

enable them to aſſiſt their parents, and earn ſomething towards their own cloathing, and to become good working ſervants, wives and mothers.

When circumſtances will admit of ſuch an arrangement, the girls will be taught to knit and ſpin previous to their learning needle-work, as they may then turn their ſpare hours to ſome account; for it will not be proper to let the plain-work go out of the ſchool to be done, for obvious reaſons.

As each of the ſchools give two half-holidays in the week, the parents will be admoniſhed to accuſtom the girls, at theſe times, to waſh, iron, and mend their things; and thoſe girls who do ſo will be reported to the viſitors of the Sunday-ſchools, and encouraged by rewards: I ſay at the Sunday-ſchools becauſe, where the greateſt numbers are aſſembled, emulation will be the moſt generally excited.

I would

I would not be thought deſirous of confining the benfits of Schools of Induſtry to girls only, for they certainly may be eſtabliſhed with equal advantages for boys: but, as this work is addreſſed to ladies, I have avoided every thing that might appear an intruſion on the province of gentlemen. I cannot however diſmiſs the ſubject, without offering a hint ſuggeſted to me by a friend, who daily ſtudies the good of the poor.

It is a melancholy obſervation, that Britiſh ſailors, though remarkably brave, are in general very profligate, profane, and immoral; would it not therefore be adviſeable to eſtabliſh in ſeaport towns (in addition to Sunday-ſchools) Schools of Induſtry, in which boys might be taught to ſpin coarſe thread for ſail-making?

And, in order to train ſome for the ſea ſervice, ſuppoſe an Evening Navigation-ſchool was founded, in which a

limited number of boys might be inſtructed for a time, twice a week, in ſuch particulars as all common ſailors ought to know, previous to their going out to ſea: a maſter qualified to teach them might eaſily be met with, in ſome experienced mariner out of employment: and they could occaſionally go on board to acquire practical knowledge.

Theſe boys ought to learn to read and write, for which purpoſe another evening-ſchool might be appointed at a ſmall expenſe; and the books put into their hands on week-days ſhould be ſuch as have a manifeſt tendency to convey ſentiments ſuitable to a ſeafaring life, ſuch as voyages and travels; and their inſtruction at the Sunday-ſchools ſhould be calculated to give them a ſenſe of the duties of the profeſſion they are deſigned for, and the neceſſity of ſecuring the bleſſing of God to defend them againſt the dangers, and ſupport them under

under the ſufferings, which they muſt unavoidably be expoſed to.

If it were poſſible to train lads in this manner for the ſea-ſervice, it would be very beneficial to the nation; for it is dreadful to think that a great part of thoſe, who are employed to defend this kingdom in times of extreme danger, or to convey its valuable commodities to diſtant countries, are a ſet of poor ignorant wretches who enter as ſailors, or enliſt as ſoldiers, with no better motives than idleneſs or diſcontent.

In theſe ſchools lads might be trained to ſerve their king and country from principle, and to wiſh to diſtinguiſh themſelves by bravery, fortitude, and generoſity; to defy danger, and aſpire to honour, preferment, and renown. Young gentlemen, intended for the ſea-ſervice, might, under the conduct of experienced perſons, improve their own talents, by occaſionally exerciſing and examining theſe boys.

Though

Though it muſt be acknowledged that the fate of battles depends on the will of Heaven, there is certainly more reaſon to expect that ſucceſs will attend thoſe who are faithful ſervants of the God of Hoſts, than a ſet of reprobates, who, by their impiety and vicious conduct, kindle his anger againſt themſelves individually, and, as part of an impious community, provoke him to inflict the miſeries of war on their devoted country.

The late Mr. Jonas Hanway, of pious memory, had a plan in ſome reſpects ſimilar to this which I now offer; but I ſubmit it to the deciſion of gentlemen, whether it is expedient to blend agriculture and the arts of war and navigation together, as he propoſes. Thoſe lads who reſide on the ſea-ſhore ſeem to have a kind of hereditary right to be taught navigation, in preference to others; and their minds will be naturally led to the ſea-ſervice, while the ſons of huſbandmen will as naturally incline to agriculture:

ture: and I ſhould think it a dangerous experiment to divert too many boys from the latter: one ill conſequence would at leaſt enſue—they would be out of the way of aſſiſting their parents in old age; which is a duty that ſhould be ſtrongly inculcated, as Mr. Hanway juſtly obſerves. But I muſt leave the farther conſideration of theſe things to abler heads than mine. It is time to return to the diſtaff and needle: I ſhall therefore reſume my Addreſs to Ladies, by entreating them to conſider how delightful it would be to behold a ſet of villagers neatly cloathed and furniſhed with houſehold linen by their own induſtry, and to compare them in imagination with a ſet of ragged deplorable wretches, ſhivering with cold, poiſoned with dirt, and deſtitute of every conveniency of life; ſurely no argument will be neceſſary to induce ladies to make experiment of Schools of Induſtry; and, when, once eſtabliſhed, the advantages

advantages will be ſo apparent, that it is to be hoped they will not be ſuffered to drop for want of a little vigilance. Every new eſtabliſhment occaſions trouble at firſt: but difficulties yield to aſſiduity: ſchools of the kind I recommend as much eaſier to ſet on foot, and conduct, than more extenſive eſtabliſhments; becauſe they do not require any expenſive buildings to be erected: and one inſpector at a time is ſufficient for each. I have before mentioned that Lady Broughton's wheel is under the entire direction of Mr. Donkin; but I find that ſeveral machines of the ſame kind have been laid aſide, on account of little difficulties which naturally occurred in the beginning, and could not be conqured till experience had given a little expertneſs; and were therefore too haſtily concluded to be inſurmountable: but I truſt that whoever conſiders the importance of the poor will not abandon

any

any plan that promiſes benefit to them without a fair trial.

I ſhall now beg leave to recommend another branch of charity, which is too much neglected amongſt us; I mean that of viſiting poor perſons in ſickneſs and affliction at their own houſes.

The pleaſure which accompanies benevolent actions, almoſt every woman, when in health, can in ſome meaſure purchaſe for herſelf; and the calls on our humanity are more frequent than on that of the other ſex, as there are a variety of diſtreſſes which we only can perſonally relieve.

Let us begin with childing-women. We will ſuppoſe that the poor, inured to hardſhips from their infancy, have in general more ſtrength than perſons in ſuperior ſtations to ſupport the evils which are, in ſome degree, the allotted portion of all mothers: but they certainly are not exempted from the curſe denounced on their ſex—they feel it in its

its full force, "In ſorrow (accumulated ſorrow) they bring forth children." It is therefore an act of compaſſion, becoming all women who have ability to do it, to mitigate the dreadful ſufferings which fall to the lot of many of their fellow-creatures. It muſt be acknowledged that ladies in general are ready to afford pecuniary aſſiſtance whenever a poor woman can find a friend to repreſent her horrid ſituation; but inſtead of ſending money, which may be miſapplied by a drunken or ſordid nurſe, or even by a ſottiſh huſband, it would anſwer a better purpoſe if ſome, who can judge by ſympathy of the feelings of theſe poor wretches, would enter their miſerable dwellings, and view them in their uncomfortable beds.

Is it poſſible to behold a poor creature, ſtretched perhaps on a little ſtraw or hard flocks, and covered, with ſackcloth, or a few dirty rags, in a room with broken caſements, and a roof that admits

mits even the rain and the ſnow, with only a little bread and water to ſuſtain her, a helpleſs infant lying at her ſide, unconſcious itſelf of the miſery to which it is born, but which the mother anticipates with anguiſh that adds redoubled force to her other ſufferings; the partner of her grief ſitting by her, ſurrounded with other little wretches clamorous for food, to whom he divides the ſcanty morſel afforded by the pariſh; and then, with a burſting heart, leaves his melancholy home to ſolicit charity, in order to ſatisfy the cravings of his own hunger—is it poſſible, I ſay, to view ſuch a ſcene as this, and not be impatient to give aſſiſtance? This is not an exaggerated deſcription, as I doubt not many of my readers can teſtify.

But ſuppoſing that the diſtreſſes of the generality of poor women, when they lie-in, are but half as great as are here repreſented, they are deſerving of our utmoſt commiſeration; for pariſh officers cannot

cannot ſufficiently relieve them; the money they allow is ſubject to the abuſes I hinted at above; and the neceſſities of lying-in women are among the number of thoſe which I have already ſaid money alone cannot relieve. Hoſpitals for their reception form a moſt excellent branch of public charity, but theſe can only admit a few in compariſon of numbers that muſt unavoidaby be excluded. Workhouſes, crowded as they at preſent are, muſt be very uncomfortable at a time when repoſe is ſo eſſentially neceſſary: and there would be no occaſion for the expedient of ſending poor creatures to ſuch places, from country towns and villages at leaſt, if all women who can afford it would contribute their mite only to the laudable purpoſe of aſſiſting them at thoſe ſeaſons with ſuch neceſſaries as every houſekeeper can furniſh in one way or other: beer-caudle, which is made at a trifling expenſe, ſerves both for food and medicine; and, if made with

no

no other ſpice but a little ginger, is ſo great a reſtorative, that women who are ſupplied with it will ſtruggle through a variety of inconveniencies, and ſoon recover their ſtrength.

A childbed baſket, containing a pair of blankets, two pair of ſheets, a bed-gown, &c. may be furniſhed for leſs than four pounds; which, if lent for three weeks only, would accommodate ten or twelve women in a year. The only objections that can, I think, be made to it, are that women would feel the want of theſe neceſſaries afterwards, and that it will be difficult to get them back again. To obviate the firſt, care ſhould be taken in the purchaſe of the various articles, that they are of the ſame materials as poor people buy for themſelves; and to guard againſt the latter, that they are lent to women who may be depended upon; and ſuch perſons there doubtleſs are in every town and village, who would rejoice at the benefit, and make a

proper

proper uſe of it. I am of opinion that Schools of Induſtry would ſoon ſuperſede the neceſſity of childbed-baſkets; but, till they do, the latter will be very uſeful: and I have heard of their having been provided with ſucceſs. If ladies uſe the precaution above mentioned, and alſo viſit the poor women while they lie-in, and ſee that they do not ſuffer for want of nouriſhment, there will be leſs temptation for their making away with the contents of the baſket. If a ſet of apparel, for the bady to be chriſtened in, were given as a reward for thoſe who return the other things with punctuality, it would be a great encouragement; and the making of theſe would be a very agreeable employment to the younger ladies, who, I will engage to ſay, would have inexpreſſible delight in ſeeing a little creature incorporated into that church, of which it is their own higheſt privilege to be members, neatly clothed by their charity and induſtry.

As

As they advance in years young ladies may, with great propriety, accompany their mothers in their viſits to poor lying-in women; by which means they will have opportunities of making obſervations which may help to direct them afterwards in the management of their own children, whom (when convinced of the abſurdity of feeding them too often, &c.) they will not abandon to the care of an ignorant nurſe, to be crammed every half-hour with improper food; which is the fate of many a little innocent whoſe mother has neglected to inform herſelf, before it's birth, of the principles of rational nurſing.

I may alſo add that, by obſerving the almoſt univerſal ſucceſs of poor women in ſuckling their own children, and the ſatisfaction uſually attending it, young ladies would be prepoſſeſſed in favour of this duty; and would not, when mothers themſelves, ſo readily yield, as numbers do, to imaginary impoſſibilities of ſucceeding

ceeding in the exercise of that delightful office, which seems to have been designed by Providence as the bond of reciprocal affection, the cement of family concord.

It is an old adage, but a very just one when properly applied, that "Charity begins at home;" I hope therefore it will not be thought foreign to the design of my work to recommend to ladies, as a branch of the Oeconomy of Charity, the practice of nursing their own children. Little do many young mothers think to what miseries they expose their helpless offspring, by sending them from under the paternal roof to cottages where they frequently endure all the hardships of a state of poverty: little do they think that they are suppressing some of the most pleasing emotions that the female heart is susceptible of enjoying—emotions which would amply repay their utmost fatigues! that they are breaking one of the strongest bands of domestic

meſtic happineſs, by removing from view that dear pledge which was granted to increaſe conjugal love between them and their huſbands, and attach them to their own homes. If pleaſure is the object, where can a woman find one, in the whole circle of public amuſements, to compenſate for the loſs of that a fond mother feels while ſhe nouriſhes her infant with the food which is its natural right, and ſees a ſucceſſion of human beings thriving in their native ſoil under her own immediate culture? The maternal affections expand daily; filial love ariſes in the infant mind as an innate principle; the father is animated to ſuſtain his toils by the ſight of thoſe dear objects which render them neceſſary; his cares are lightned by the hopes which their progreſſive improvement excites in his heart; and their innocent ſports and prattle enliven his hours of leiſure, and ſupply the moſt ſalutary recreation to his mind. Inſtead of thoſe jealouſies, which

frequently

frequently take place among children who are ſent from home to be nurſed, every additional infant is welcomed by the elder ones as an acquiſition to the family party. In ſhort, if proper attention is likewiſe paid to the education of children, the mother's nurſing them may prove the foundation of unanimity, peace, and proſperity; while her neglecting to do ſo may lead to diſcord and exceſſes which ſhe had no idea of when ſhe reſigned one of her moſt important duties to a hireling.

I am very ſenſible that many ladies, whoſe hearts yearn towards their children, who would with the utmoſt reſolution encounter any fatigue, and who would with joyfulneſs relinquiſh all the amuſements of the gay world in order to perform the firſt maternal office. meet with inſuperable obſtacles. A diſappointment of this kind muſt be ſubmitted to, like all other natural evils, with patient reſignation: but ſuch a mother

ther will be very careful in the choice of a ſubſtitute; and will not, without an abſolute neceſſity, part with her babe from under her own eye.

I alſo know that ſome gentlemen will not conſent to their wives becoming nurſes. I would by no means recommend diſobedience to huſbands; for unreaſonable commands muſt be ſubmitted to, rather than to make what are deſigned as the bleſſings of life occaſions of domeſtic wranglings: but I think this is a cauſe which requires from a woman the full exertion of ſoft perſuaſion: and I cannot believe that a truly affectionate huſband and father would tear his new-born babe from its fond mother's boſom, and baniſh it from the houſe, merely to ſave himſelf a little diſturbance. I am rather of opinion that the denial proceeds in general from tenderneſs. It is a very miſtaken notion that nurſing is deſtructive of health; on the contrary, it is the great promoter of it, except in very

weakly conſtitutions indeed. Regard ſhould doubtleſs be had to regularity: and here I cannot forbear recommending, as an excellent guide to young mothers, Dr. Cadogan's Eſſay on Nurſing, in a Letter to a Governor of the Foundling Hoſpital, publiſhed many years ago.

It is a falſe ſhame which reſtrains young ladies from informing their minds in reſpect to the nurſing of children. They apprehend that their attention to theſe matters will be conſtrued into a haſty deſire of quitting the ſingle ſtate. None but illiberal people will entertain ſuch an opinion, eſpecially if they ſhew, by applying their knowledge to the benefit of the poor, that they have a more immediate purpoſe in view.

By viſiting poor lying-in women, ladies would have an opportunity of recommending to them a more rational method of nurſing their children; which if they could be perſuaded to adopt, many lives would in all probability be ſaved—at leaſt,

leaſt, poor infants would eſcape a variety of ſufferings to which they are expoſed through erroneous management. But I need not ſay more to enforce my ſolicitations in behalf of poor mothers and their tender babes—it is ſufficient to mention their diſtreſſes: ladies who claim and who juſtly enjoy the indulgences allowed to their ſex, when they add a member to the ſtate, will eaſily draw a compariſon between their own comforts and the other's miſeries, and the hand of charity will at leaſt be extended by all. Thoſe, whoſe high rank excludes them from entering the humble cottage, will cheerfully employ others to officiate for them; and ſuch as are at liberty to purſue their own inclinations will haſten to purchaſe for themſelves the heartfelt ſatisfaction which ariſes from the exerciſe of Chriſtian charity.

Another occaſion, when poor people ſtand in particular need of the attention and aſſiſtance of their ſuperiors, is when

they have the ſmallpox in their families. Clean linen is then of the moſt ſalutary ſervice, and the older it is the more comfortable; this in a very ſhort time may be converted into neceſſaries; for if it laſts till the diſeaſe is over that is enough, as it would be adviſeable to have it deſtroyed afterwards. Numbers of poor creatures die of the effluvia of their own bodies, or at leaſt ſuffer greatly for want of the refreſhment which clean linen affords: and ſome endure extreme agony in having their things torn off, after having lain in them a conſiderable time; and the contagion is certainly ſpread by want of cleanlineſs. It is inconceivable to thoſe who have not been eye-witneſſes of them, what abſurdities the generality of poor people commit in the management of the ſmallpox; it would therefore be a great act of charity, to endeavour to introduce a more rational method among them. I am perſuaded that the fatality of this diſeaſe

(under

(under Providence) would be greatly leſſened among the poor, could they be reſtrained from injurious practices, and excited to cleanlineſs.

The welfare of a neighbourhood frequently depends on attention to little circumſtances; for not only the ſmallpox, but other diſtempers, ſometimes become putrid by improper treatment.

It often happens that, after ſevere illneſſes, poor people languiſh for want of kitchen phyſic, as it is called. Many things may be made for them in families with very little expenſe, which would be more beneficial than the intrinſic worth of them in money: for it is to be conſidered that poor people make theſe things at a greater charge than others, becauſe they buy every article at the worſt hand, and are perhaps obliged to have a fire on purpoſe to dreſs them: they muſt purchaſe meat when their ſtomach will bear only broth, which might be ſupplied by a neighbour,

neighbour, who has a joint of veal or mutton boiled, without any addition to the houſehold expenſes: other things that come under the denomination of kitchen phyſic, ſuch as white-wine whey, &c. it is likely they could not procure at all; and if they could, the fatigue of making them, ſhould they know how, would be very likely to deſtroy the reliſh of them when done; for every one who has been an invalid knows that appetite is often excited by the production of an unexpected dainty; and frequently changed into averſion, when thoſe longings which ſick perſons in general are ſubject to are not immediately gratified.

When our bleſſed Saviour multiplied the loaves and fiſhes he commanded his diſciples "to gather up the fragments, that nothing might be loſt." Whoever is by the bounty of Providence enabled to ſpread a plentiful table, muſt unavoidably have fragments—theſe ſhould in like manner

manner be carefully collected—the hardeſt cruſt may ſatisfy the cravings of a ſtarving wretch—the ſuperfluities that are frequently waſted in families would reſcue many from the extremities of wretchedneſs: and there are other fragments which would be very acceptable to poor people: a preſent of odd bits to mend their clothes would be a treaſure to many; and the fragments of our time (as the good Dr. Watts ſtyled his leiſure hours) cannot be bettet diſpoſed of than in the ſervice of the indigent.

But there is ſtill a higher advantage than any I have mentioned, which may reaſonably be expected from viſiting poor people in ſickneſs and ſorrow; I mean that of reclaiming them from the error of their ways.

It is the natural effect of affliction to ſoften the heart, and to turn the thoughts towards a future ſtate: but alas! many poor creatures have lived ſo long without God in the world, and are ſo ignorant of the

the principles of religion, that they know not how to improve his chaſtiſements: others, terrified by miſtaken enthuſiaſts, entertain the moſt gloomy ideas of divine vengeance, and fall into deſpair: this then is the time to awaken the conſciences of the obdurate, and pour the balm of conſolation into the dejected and deſponding mind; and who ſo proper to perform this act of kindneſs to women, as a female friend and benefactreſs? for it is a very great chance that they or their relations think of ſending for a clergyman till the laſt extremity; and if they do, the additional ſervices of one of their own ſex muſt be very acceptable and conſolatory. I may alſo add, that a benefit will redound to all thoſe who undertake this office, as they will be led to reflect on the viciſſitudes of human life; they will learn moderation in the beſt circumſtances, and be armed with courage and conſtancy againſt

againſt any adverſity that may befal themſelves.

It would be unreaſonable to confine young perſons to ſuch gloomy ſcenes; but they certainly ought to have, from time to time, a tranſient view of the miſeries which perſons in the lower ſtations of life endure: it would teach them to be contented with moderate enjoyments; to act a rational and a Chriſtian part; and would probably be a mean of preſerving them from afflictions, by putting them in a courſe of piety which would turn aſide from them the chaſtiſements that are deſigned by Heaven to correct thoughtleſs levity, and an abuſe of the bleſſings of a proſperous ſtate. Let me add that viſiting the ſick is among the duties which our divine Lord has particularly enjoined; and he has graciouſly promiſed that if performed "to the leaſt of his brethren, he will conſider it as done to himſelf."

An hoſpitable cuſtom prevails in this country of diſpenſing gifts, and making contributions for the pariſh poor in ſevere weather; and they are of the utmoſt benefit to many deſerving objects; but are often obtained by perſons who do not need them, and who make them ſubſervient to their vices. Theſe donations would be more efficacious, and anſwer the intention of the benevolent donors much better, if diſtributed from houſe to houſe by ſome perſon who could inſpect into the real diſtreſs which exiſts in each family; for diſtreſſes are various, and require variety of relief; beſides, the poor often ſtand in need of advice how to lay out their money.

There is a ſpecies of charity which affords the moſt permanent benefit to pariſh poor of any I know of, which has of late years been greatly neglected; I mean that of building almshouſes, with little endowments, for the ſupport of

of aged people: it is to be lamented that ſo valuable an inſtitution ſhould not be more extenſive. A number of little tenements might be erected, and many poor maintained, for the expenſe of one workhouſe. If a poor man or woman is religiouſly inclined, it would be a great comfort for them to be put in poſſeſſion of a little retirement, where they might ſit in quietneſs and mediate on their latter end, inſtead of being ſent to a place where they muſt aſſociate with many diſagreeable companions, and be continually diſturbed with the noiſe of children.

Almshouſes would be very valuable to many other poor people who are often put to great difficulties to pay their rent. I have heard of whole villages, conſiſting of tenements built by private benefactions, ſome of which are ſtill kept up in the utmoſt regularity and cleanlineſs. In the pariſh of Ealing a commendable practice has of late years been

been adopted. Whenever a piece of waſte land is granted to any perſon who can afford to pay for it, the purchaſe money is appropriated to the purpoſe of building almshouſes.

If this cuſtom was general, many people, who are now driven to a work-houſe through inability to pay rent for a tenement, might be accomodated with decent habitations: in the mean while, I truſt that in all pariſhes ſome perſons, in affluent circumſtances, will apply a part of their bounty to the laudable purpoſe of furniſhing the aged at leaſt with convenient dwellings.

Among other evils which afflict the poor in theſe days, I muſt not omit to mention the monopoly of farms. How comfortable did their anceſtors live when they could rent a little ſnug houſe, and occupy a few acres of ground! And how reſpectable was the owner of a landed eſtate when ſurrounded by a number of tenants who looked up to him as a friend

a friend and benefactor! Let us hope that theſe happy times will return, and that many opulent perſons of the riſing generation will, from principle and choice, retire from ſcenes of extravagance and diſſipation, to the ſhades of life, and ſhed bleſſings on all around them.

There is one great diſadvantage which attends farmers themſelves from the monopoly of farms; which is, the want of native hands to get in the produce of their fields. At hay and corn harveſt, in particular, they are obliged to employ a ſet of emigrants; who come from they know not where; they may be honeſt or they may not: theſe people often travel with families, who by ſickneſs become chargeable to the pariſhes they occaſionally inhabit. If they are inclined to commit depredations in a neighbourhood they can decamp in a night, and be ſoon out of the reach of diſcovery; but a cottager, who is a conſtant inhabitant,

cannot

cannot ſo eſcape detection; and ſuppoſing that he has conſtant work, and his wife and children aſſiſt at theſe ſeaſons, and ſpin, &c. at other times, he has no temptation to diſhoneſty. It is therefore the intereſt of farmers to have reſident poor, and to contribute to their relief in other ways beſides pariſh rates.

I would not be thought to entertain a general bad opinion of travelling huſbandmen, for many of them are honeſt and inoffenſive; and I know, from obſervation, that they are frequently very deſerving of charitable relief; and, according to the preſent ſtate of the country, their aid is abſolutely neceſſary. But it certainly ought to be the endeavour of thoſe to whom they properly belong to find employment for them, as they are often expoſed to great diſtreſſes among ſtrangers.

A variety of advantages would ariſe from attaching the poor to their native places, which they would naturally pre-

fer

fer if they could get a livelihood there. We cannot ſuppoſe that any man, who had been ſoberly educated, would chuſe a vagrant life if he could ſettle comfortably in the place where he was born and bred.

I do not pretend to be a competent judge of this mattter; but it ſtrikes my mind that an increaſe of population in villages muſt prove a national benefit, provided that induſtry, and a proper degree of civilization, accompany it; which Schools of Induſtry, and Sunday-ſchools combined, ſeem calculated to produce.

I cannot help mentioning another circumſtance, which (with ſubmiſſion) I muſt beg leave to ſay appears to me too arbitrary for a land of liberty, and which ought to be for ever blotted from our humane ſtatutes*; I mean the grounding an order for the removal of a poor family that originally came

* 13 & 14 C. 2. c. 12.

from

from a diſtant pariſh, on a ſuppoſition that they are likely to become chargeable.

How often does it happen that people, by the mercy of God, are delivered from extreme diſtreſs, and enabled to overcome adverſity? Is it therefore conſiſtent with that reliance on divine Providence, which Chriſtian communities as well as individuals ſhould have, to drive a poor induſtrious man, with a family, back to a pariſh (which perhaps he was under the neceſſity of leaving, on account of the price of labour, or for want of work) for no other reaſon but becauſe he may at a future time be obliged to ſolicit for temporary relief?

Wherever a man labours he ſeems to me to have a natural right to ſupport. Better would it be to ſuperſede the neceſſity of removal by encouraging the poor to continue in their native pariſhes through choice and inclination.

Having dared to cenſure one law, may I venture to propoſe another? It was hinted

hinted to me by a friend of the other ſex, and appears to me too good an idea to be loſt.

It is obſervable that the privilege of the people to turn in on the Lammas lands is inſenſibly ſliding away. Many poor perſons have no ſheep or cattle to feed, and the land is uſually occupied by farmers and gardeners, who commonly (near London at leaſt) ſow a ſecond crop, which is generally turnips: the poor conſidering this as an invaſion of their right, retaliate by ſtealing the turnips, even for ſale. Now would it not be a means of effectually ſilencing their murmurs, and reſtraining depredations, were a trifling rent-charge, bearing a proportional value from time to time, laid on all Lammas lands, in lieu of the undoubted privilege of the people, in order to eſtabliſh a fund for the permanent ſupport of Sunday-ſchools and of Schools of Induſtry? By ſo fair an act of commutation, founded on reciprocal advantage and

ſubſtantial

ſubſtantial juſtice, both landlord and tenant might in many places be benefitted, and the poor better ſatisfied.

The plans I have propoſed reſpecting Schools of Induſtry, &c. are chiefly calculated for country towns and villages: how far they are practicable in the metropolis I do not know; but inſtitutions of a ſimilar nature are very ſucceſsful in the city of Bath, as appears from the account of them in the Bath Chronicle for December 28, 1786. The following extract from which will ſhew that the ladies have a principle ſhare in the direction of the School of Induſtry in that city.

"At the meeting of the committee for Sunday-ſchools, &c. it was reſolved that the following addreſs ſhould be printed in both the Bath papers.

"The gentlemen of the committee, for conducting the Sunday-ſchools eſtabliſhed in this city, beg leave to return thanks to the nobility, gentry, and all others who have

have ſo liberally contributed to this charity, and acquaint them, that they have been enabled, by the laſt ſubſcription, to receive and inſtrnct all the poor children who have offered from the pariſhes of Bath, Widcomb, and Walcot; that their number has been increaſed this preſent year from five hundred and ſixty to ſeven hundred and fifty; that with the ſurplus applied to the Schools of Induſtry, where the children are taught to ſew, ſpin worſted and flax, knit, and make nets, they have increaſed the number from one hundred and ten to one hundred and eighty; that for theſe one hundred and eighty, ſhoes and ſtockings are making, and complete clothing for ſixty of them: there is reaſon to believe that the whole will ſoon be able to clothe themſelves by their own labour, having the raw materials found them: and that in ſhort, from the progreſs this infant charity has already made, the committee cannot entertain the leaſt doubt of its ever failing to meet

meet with the ſame generous protection and ſupport which it has hitherto ſo happily experienced, and ſo juſtly deſerves."

Then follows:

"That the thanks of this committee be given to Mrs. Watſon, Mrs. Cracraft, Mrs. Spotſwood, Mrs. Power, Mrs. Haviland, Mrs. E. Buſby, and Major Brooke, for their very able aſſiſtance and unremitted attention in directing and improving the Schools of Induſtry, to whoſe care and patronage may juſtly be attributed its preſent flouriſhing ſtate, which reflects the higheſt honour on themſelves and merits the applauſe of the public.

"That the thanks of this committee be given to Henry Southby, Eſq. for his great care and attention to this charity as treaſurer, and to thoſe gentlemen who have ſo punctually viſited the Sunday-ſchools, and Schools of Induſtry; and

and likewiſe to Mr. Tylee for having played the organ gratis."

The city of Bath has peculiar advantages over moſt other places in the kingdom, on account of the great reſort of nobility and gentry to it; but the metropolis has proportionably greater. The ſame reſpectable perſonages, who are contributors to the Sunday-ſchools in Bath, annually paſs ſome months in a year in London; and we cannot be ſo unjuſt to them as to ſuppoſe that they exhauſt their charity in Bath; I think it can ſcarcely be doubted but that they would, on proper application, be found equally ready to contribute to eſtabliſhments of a ſimilar nature, for the benefit of the poor in the pariſhes in which they reſide, when in town: and there are in London numbers of people, of rank and fortune, beſides thoſe who go to Bath. The mercantile part of the metropolis, whoſe affluence enables many of them to emulate the example of their noble contemporaries

in

in ſplendour and magnificence, are found in all caſes of public charity as liberally diſpoſed to join with them; a patriotic and Chriſtian ſpirit is abroad in the world, which it is to be hoped will ſoon incline perſons, of ability and leiſure, to form aſſociations, and collect ſubſcriptions, for founding and conducting, in every pariſh in London, Schools of Induſtry for boys and girls, as well as Sunday-ſchools.

Nothing in my humble opinion, would be ſo likely to check the progreſs of vice in the metropolis as theſe aſſociations, if properly regulated and attended to. Something certainly ſhould be done without delay: humanity is ſhocked at the idea of the numbers of lads who come to an ignominious end, and of poor young females, who, loſt to all ſenſe of decency, diſgrace their ſex by their profligacy; many are driven to bad courſes through want of employments by which they might gain an honeſt

neſt livelihood: it would therefore be the greateſt of charities, to take compaſſion on thoſe who may yet be ſaved from a ſhameleſs life, and an untimely death, to appoint Schools of Induſtry, in which they might be taught to be uſeful members of ſociety; and Sunday-ſchools, in which they might be inſtructed to ſhun the paths of vice, and guard their minds againſt the cruel ſeducers of unwary innocence.

The Marine Society is a noble charity; but others ſtill more beneficial to boys might, I ſhould think, be contrived, in which they might learn ſome of the lower mechanic arts that do not require their ſerving apprenticeſhips to them.

The Aſylum in St. George's-fields may be conſidered as a Sunday-ſchool and School of Induſtry united; and I may refer to it as an example of the utility of ſuch inſtitutions. This charity is confined to children who are deſerted by

by their parents, and who have no pariſh to receive them: but among thoſe who do not come under this deſcription are thouſands of other poor girls, who ſtand in equal need of inſtruction and employment.

Seminaries, on ſo extenſive a plan as the Aſylum, cannot be eſtabliſhed and ſupported without great ſubſcriptions; but ſuch ſchools of Induſtry as I have been recommending would require very little expenſe, as there would be no building to erect for them; for it would be better that they ſhould exceed in number rather than in ſize, as the children are to return to their reſpective homes in the evening; for it is not adviſeable to collect many of them together, whether boys or girls, in ſuch a place as London, unleſs they conſtantly reſided at the ſchools.

I am of opinion that, in country towns and villages, caſual ſpontaneous charity, were the pariſh-poor in general to become

objects

objects of benevolence, would be equal to every purpose of leſſening the rates, and relieving the indigent; but if it ſhall be thought too precarious a dependence, friendly aſſociation may be formed, and committees appointed, &c. to place the buſineſs upon a more certain foundation. It is evident, from other aſſociations for charitable purpoſes, that much good may be effected by the exertions of a few: the aſtoniſhing ſucceſs of Sunday-ſchools, in different parts of the kingdom, is a ſufficient encouragement to attempt them in every place. The bleſſing of God evidentely follows the inſtitution, where a well-regulated zeal co-operates with it; and we may reaſonably hope for the ſame ſucceſs to Schools of Induſtry, ſince the improvement of morals is the ultimate object of them.

But there is another claſs of people who have a particular claim to our regard and attention; I mean domeſtic ſervants. While we provide for the inſtruction of poor children, we muſt not

forget thoſe perſons who are committed to our more immediate care. "He who neglects to provide for his own houſehold has denied the faith, and is worſe than an infidel," ſays the apoſtle.

If our ſervants are profane and immoral for want of our admonition, we ſhall be called to a ſtrict account for it: it is unreaſonable to complain of their diſhoneſty and corruption, if we take no pains to inſtruct them, and allow them no time for divine worſhip: a kind of Sunday-evening-ſchool in every family would be a likely mean of reforming many and is a very neceſſary ſucceda-neum to Sunday-ſchools for children; the benefit of which may be rendered ineffectual to the moſt important purpoſes of life, if religious inſtruction ceaſes as ſoon as young people are diſmiſſed from the ſchools. Many ſervants may be adverſe to receiving theſe inſtructions; but, if they perſiſt in refuſing them, they certainly ſhould be diſmiſſed, as improper members of a Chriſtian family: many

others

others will accept them with thankfulneſs, and repay their kind benefactors with gratitude and affection.

I am very ſenſible that, in the foregoing pages, no branch of charity is propoſed that has not been repeatedly practiſed; and I do not doubt but that, while Chriſtianity remains in the nation, theſe different modes of benevolence will continue to be exerciſed by many individuals: but the preſent condition of the poor, in reſpect to ignorance and miſery, plainly ſhews that their ſuperiors in general do not pay a ſufficient regard to their neceſſities; I therefore hope this little memento will not be deemed either unſeaſonable or obtruſive.

Before I conclude, I muſt again beg leave to entreat ladies to favour my plans with their attentive conſideration, and employ their own abilities to the improvement and extenſion of them: without their exertions, the reformation of the poor cannot be thoroughly completed:

it is really a ſcandel to the nation to ſee ſuch numbers of the lower kinds of people in extreme indigence, while the plenty and riches of the land enable the higher ranks to indulge in all the conveniencies and luxuries of life.

Who among us would not feel a painful ſenſe of impropriety, ſhould her own children be ſeen wandering about the houſe in a ſtarving condition, or turned out to ſolicit the aid of ſtrangers? Every pariſh is a large family; and it behoves the heads of it to ſee that each individual has food and raiment, or the means of procuring them at leaſt.

I hope I have ſhewn that women and girls may be relieved at very little expenſe, and improved with very little trouble, if all, or even a part of thoſe who have ability, will but unite to reſcue them from ignorance and wretchedneſs.

Let me call to mind, that hiſtory affords inſtances of ladies who have made great ſacrifices for the good of their country:

country: ſhall Chriſtian women be excelled by heathens? God forbid! There is no need for Britiſh ladies to hazard their lives, to deprive themſelves of the elegancies which belong to high ſtations; they may be patriots upon eaſier terms: a ſmall part of that abundance which God has given them would place thouſands, nay millions of women and children in happy circumſtances, and bring accumulated riches into the nation: the occaſional ſacrifice of a ſuperfluous ornament would enable many in middling ranks to be charitable, who cannot afford to be ſo while they covet all the varieties and extravagancies of faſhion: nay, the very pooreſt of women might contribute to the eaſe and comfort of their neighbours, by benevolent and friendly offices.

May every one therefore reſolve to do her part—may all who have leiſure attend perſonally to the circumſtances of the poor, in order to cheriſh and employ them—may every benefaction be adapted

adapted to the immediate neceſſities of each, ſo as to relieve as many as poſſible, and may all thoſe who have gifts to beſtow conſider themſelves as ſtewards of the Almighty, and endeavour ſo to improve their reſpective talents, that they may, together with thoſe whom their kindneſs ſhall reſcue from vice and profaneneſs, invite their God and Saviour to fix her tabernacle among them, and incline him to continue to the nation the bleſſings of peace and proſperity; and may they all at length obtain, through the merits of their Redeemer, "an inheritance that fadeth not away, eternal in the heavens!" for this will be found to be THE TRUE OECONOMY OF CHARITY.

APPENDIX.

An account of Sunday-ſchools eſtabliſhed in Old Brentford, in the pariſh of Ealing-Middleſex, June 1786.

As the eſtabliſhing of Sunday-ſchools has been unſucceſsfully attempted in ſome pariſhes, and in others they have been ſuffered to fall to the ground, through a want of activity in the conductors of them, a relation of the methods employed to eſtabliſh and keep them up, in one of the moſt upromiſing places in England, may be acceptable to ſuch of my readers as are ſituated where ſimilar diſadvantages prevail; at leaſt it will be ſatisfactory to the friends of this moſt excellent and extenſive charity, and to the worthy projector of it in particular, to know that upwards of eighty boys and one hundred and forty girls

and

and little boys, moſt of whom were regarded as unworthy of notice, and incapable of receiving inſtruction, now enjoy the benefit of it.

But I have another reaſon for laying this account of our ſchools before ladies, as thoſe in which the girls are inſtructed are entirely under female direction.

When I ſay that Brentford is a very unpromiſing place for a plan of this kind, I do not mean to caſt illiberal reflections on my neighbours; on the contrary, I am happy to do them the juſtice of declaring that thoſe, whoſe circumſtances can afford it, are in general on all occaſions ready to promote any public work that has utility in view; and their cheerful contribution towards the almoſt hopeleſs experiment of Sunday-ſchools may be produced as a proof of my aſſertion.

In this town the proportion of poor inhabitants is very great, owing to the many lubourers required in the market-gardens

gardens, brick-fields, and farms, which ſurround it: as they are employed only at certain ſeaſons, and there are no kind of manufactures carried on, a great part of them are out of work for ſeveral months in the year, which cauſes a variety of diſtreſſes as well as irregularities among them: and ſo little ſenſe had the lower kind of people of religious duties, that the generality of poor children, inſtead of going to church on Sundays, were ſuffered to run about the ſtreets ragged and dirty, from morning till night, to the great diſturbance of the regular part of the inhabitants: add to this, that the town chiefly conſiſts of one long ſtreet, in a road which is the greateſt thoroughfare in England, ſo that there is a continual influx of all kinds of travellers; and the vagrants among them often take up their reſidence here for a time, in order to follow the trade of begging in the neighbourhood, and by

mixing with the reſident poor contribute to increaſe their profligacy.

But, through the bleſſing of God, a happy change has been effected, and no ſchools can ſucceed better than ours have done, conſidering their many diſadvantages, and the ſhort time they have been eſtabliſhed.

The Rev. Charles Sturges, vicar of Ealing was the firſt propoſer of Sunday-ſchools in that pariſh, of which Old Brentford is a part; and he ſet a laudable example to his pariſhoners, by beginning the ſubſcription with a donation from himſelf, and urging the matter with zealous perſuaſions to all within his influence: he likewiſe explained the nature and benefits of the inſtitution from the pulpit, as did the Rev. Charles Coates, miniſter of the chapel, in a very forcible manner. A ſubſcription book was then opened, and it was alſo thought adviſeable to recommend to the peruſal of the principal inhabitants, in order to excite

excite zeal in the cauſe, the various ſermons and tracts which had been publiſhed in favour of Sunday-ſchools; particularly the Biſhop of Cheſter's letter, the Dean of Canterbury's ſermon, and thoſe of the Rev. Mr. Moore, Mr. Bennet, and Mr. Adkin *.

After the ſubſcriptions were collected, charity-boxes were put up at the chapel door. Theſe afforded opportunities for perſons to contribute, who could only ſpare ſuch ſums as might appear inconſiderable in the ſubſcription book; and they ſtill remain to receive the occaſional donations of ſtrangers and others, in whom a view of the children may excite ſentiments of compaſſion, or whoſe conveniency it may better ſuit to give their mite frequently than a larger ſum at once.

In

* There have been ſeveral others publiſhed ſince, all of which furniſh excellent hints, and bear teſtimony of the utility of the charity.

In order to induce the poor to accept the benefit of this charity, it was thought expedient for ſome other perſon beſides the clergyman to go among them and deſcribe to them individually the nature of the inſtitution. This was attempted in a very familiar explicit manner: the poor were admoniſhed to avail themſelves of this opportunity of conciliating the favour of their ſuperiors, by accepting with humility and gratitude an offer which was made with a view of promoting the preſent and future welfare of them and their families. This office of ſeconding the invitation of the clergyman was undertaken by a female ſolicitor, from an idea that her arguments would be moſt likely to prevail with her own ſex, to whoſe ſhare the management of children uſually falls, in the lower as well as higher claſſes of life.

It was thought proper to take this route in thoſe hours when daily labour engages

engages working men from home, and to leave to their wives the taſk of communicating the offer to them.

In this perambulation, a liſt was taken of the candidates for admiſſion, which contained the names of five hundred boys and girls of five years old and upwards; whoſe mothers with thankfulneſs and joy eagerly caught at the advantage of procuring what they call learning for their children.

A few, a very few parents, behaved with incivility; but compaſſion for the poor children inclined their profeſſed friend to excuſe this for their ſakes; not doubting but that theſe very women would become petitioners for their children's admiſſion as ſoon as any apparent benefit ſhould ariſe from the eſtabliſhment of the ſchools: the event anſwered this expectation. One little boy in particular, whoſe mother had rudely ſaid that "ſhe could inſtruct him herſelf, and did not chuſe to have her child ſhut

up

up from his recreations on Sunday," ran away from her, and came of himſelf to entreat for admiſſion: it was thought wrong to encourage any act of diſobedience to parents, and he was ſent home bathed in tears: another Sunday arrived, when, inſtead of paſſing it in ſports, he gave himſelf up to grief for the diſappointment; followed the other boys as they paſſed the houſe, with his eyes and heart, and by the ſucceeding Sunday overcame the pride of his mother, who conducted him herſelf to ſchool, begged pardon for her impertinence; and the child was received, to his very great joy and ſatisfaction. And indeed the children in general, ſo far from ſhewing an unwillingneſs to go to the ſchools, crowded together in troops, and ſupplicated for admittance; promiſing to behave with all poſſible ſubmiſſion and decorum; which promiſe, allowing for their former extreme ignorance, it muſt be

be acknowledged they have in general fulfilled.

When the liſt was examined, a calculation was made, whether the ſum ſubſcribed was adequate to the expenſe of inſtructing all the canditates; and on finding that it was not, it was reſolved to exclude for the preſent the younger children, and to receive but one child out of any family; ſo as to eſtabliſh at firſt three ſchools only, conſiſting of thirty ſcholars each, viz. one for the bigger boys, and two for girls and little boys; but the ſubſcriptions increaſing, two more ſchools were opened the Sunday following.

The next meaſure was to procure teachers: and it occurred to mind, that it would be preferable to engage miſtreſſes who kept daily ſchools: theſe at firſt declined it, on account of the ſmallneſs of the ſtipend, and probably from the meanneſs of the employment, of teaching a ſet of profligate, ragged children;

dren; but on its being repreſented to them, that by taking Sunday-ſcholars they had a chance of adding to their daily ſchools—that they would attract the notice of their ſuperiors, and make friends for themſelves—that they would become truly reſpectable, by performing ſo important an office of benevolence, and invite the bleſſing of heaven; two very good ſchool-miſtreſſes undertook the taſk of teaching the girls; another woman was afterwards found for the additional ſchool: and two men of ſufficient ability were appointed to inſtruct the boys.

Rooms were now hired, alphabets printed, books bought, numbered tickets containing the names of the reſpective teachers were written on ſlips of paper, leaving a ſpace in each for the child's name, to be inſerted at the delivery of them.

A notice alſo, naming the day for opening the ſchools, was, according to the

the uſual form, printed and ſtuck up in different parts of the town, as well as on the chapel-door, and diſperſed from houſe to houſe by the pariſh beadle: an admonition to parents was alſo diſperſed by the clergyman, which I ſhall ſubjoin at the end of this appendix.

After this, tickets were delivered at the parents' habitations, by the perſon who had before taken the liſt: this mode was adopted in preference to that of letting the poor fetch the tickets, as it was likely to prevent thoſe clamorous complaints which might have enſued had any been ſent back without them; and it implied a greater degree of kindneſs and attention towards the poor, who in general ſeemed to regard the viſit in that light.

It now evidently appeared that ſome poor wretched creatures were in ſuch extreme indigence, that their children had not clothes even to cover them; charitable people therefore ſupplied them with

with bare neceſſaries; but care was taken to let the poor know that theſe were private benefactions, independent of the Sunday-ſchool ſubſcription, leſt too great expectations from it might have been formed, and the exertions of the parents reſtrained, which would in the end have proved rather injurious than beneficial to them.

Each teacher had, as I ſaid before, thirty ſcholars allotted them; but this number has ſince been increaſed to forty and even fifty, as they are conſtantly aſſiſted by viſitors: without this advantage, a maſter or miſtreſs cannot well undertake more than twenty at firſt. Proviſion of forms, &c. was made for ſeating the children in the aiſles of the chapel, and the teachers were allowed to ſit in pews, where they could overlook their reſpective ſcholars.

Contrary to expectation, ſeveral parents, who could afford to pay for their children at daily ſchools, entreated permiſſion for them to join the Sunday-ſcholars;

ſcholars*; and it was thought right to grant this requeſt; becauſe ſuch children, though not in rags, are nevertheleſs objects of a charity, which has in view the reformation of manners, the implanting religious knowledge, and the proper obſervance of the Sabbath-day; points which are too much neglected by their parents.

Theſe children did not amount to ſuch a number as perceptibly to increaſe the expenſe of the ſchools; but their admiſſion has produced ſome very agreeable conſequences; by taking off from the exceeding mean appearance of the proceſſion to church, they reconciled the teachers to what might otherwiſe have been thought a degrading employment; made the poorer ſort of children more attentive to cleanlineſs; and induced their parents to uſe every effort in

* One of theſe parents, delighted with her child's improvement, ſent a voluntary ſubſcription at Chriſtmas.

in their power to furniſh them with decent clothing; it alſo raiſed a ſpirit of emulation among the children in reſpect to learning; ſome being urgent to overtake, and others to maintain their ſuperiority: the better ſort were alſo excited to ſet examples of good behaviour, and the others to follow them: but, that this ambition ſhould be confined within due bounds, a condition was made, that all articles of finery ſhould be laid aſide, which was in general moſt obligingly complied with.

On the appointed day viſitors attended at each ſchool, viz. gentlemen at the boys, and ladies at the girls, to receive the tickets: and ſuch a ſet of deplorable poor creatures preſented themſelves as are ſhocking to recollect, and many of them far from clean; but as it was conſidered that ſome parents ſcarcely know what cleanlineſs is, it was thought prudent to avoid diſcouraging any by ſending back their children, unleſs a wilful inattention to this article

article was viſible. Inſtead of balking them, praiſes were beſtowed on the cleaneſt children; and gentle meſſages ſent by the others, deſiring their parents to clean them better for the future; a preſent of combs and bruſhes was alſo made to each who had not any before.

When the children were all collected in each ſchool, they were deſired to kneel down, while a viſitor opened it with a prayer; acknowledging the merciful goodneſs of Almighty God in ſuggeſting this mean for diffuſing the knowledge of Chriſtianity among the poor; and imploring a divine bleſſing on the inſtitution in general, and on that ſchool in particular; concluding with the Lord's Prayer.

After this, inquiry was made into the proficiency of each ſcholar; and all who did not know the letters were placed together, ſo that a number of them might be taught at once by means of the large alphabets, ſome of which were hung up in

in full view, and others cut into ſlips containing about ſix letters each, paſted upon ſtiff paper; theſe laſt were given in ſucceſſion to the children to ſtudy, that they might the more ſenſibly feel their own progreſſive improvement, and be thereby encouraged to diligent application. Other claſſes were attempted to be formed according to the different abilities of the ſcholars; then a ſhort prayer was ſaid, and they ſet off two and two to church; and many of them for the firſt time in their lives entered that ſacred place. Thoſe only who have been concerned in ſuch an undertaking can form an adequate conception of the joy felt by every Chriſtian who had been inſtrumental to this happy increaſe of the congregation, when they beheld this intereſting ſight; when they heard thoſe tongues joining in prayers and praiſes to God, which, but for their interpoſition, would perhaps have been uttering blaſphemy and profaneneſs.

An

An excellent ſermon was preached by the Rev. C. Coates, miniſter of the chapel, which ſtrengthened their reſolution to perſevere; and heaven has hitherto proſpered their humble endeavours.

At firſt it was found extremely difficult to get into a regular method of teaching in the girl's ſchool, as moſt of the ſcholars were ſo deficient as not even to know a ſingle letter; and many, nay even ſome of the bigger girls were not able to tell who made them; but, having the advantage of a number of viſitors, their improvement has been rapid, and the buſineſs of teaching is become much eaſier. It is remarkable that the boys in general had been better inſtructed in reading than the girls, for numbers of them could read with tolerable fluency; but, in reſpect to religious knowledge and civility of manners, many of them were as untaught as the ſavages of America: and an arduous taſk it has been found

found to govern ſome of them, eſpecially as the maſters have very few viſitors to aſſiſt them; however, the improvement of the boys has, notwithſtanding, been very great upon the whole; and moſt of them ſubmit to be taught even by lads of their own age, with reſpect and attention.

The greateſt irregularity in the girls' ſchools, has been a want of punctuality in the morning, eſpecially during the winter; therefore, to induce them to come to ſchool at the appointed hour, viz. half paſt eight, it is now the cuſtom to ſing a morning hymn at nine o'clock. The miſtreſs examines the children as they enter, to ſee whether they are clean, and thoſe who are not ſo are ſent back; but it is an uncommon thing to ſee a dirty girl, excepting new ſcholars, who have the ſame allowance made for them as the others had at firſt. There are uſually three viſitors in each ſchool, ſometimes more, (the greateſt part of whom are young ladies), who with the miſtreſs divide the

ſcholars

ſcholars among them, and hear them all read: the backward ones ſucceſſively, and the others in claſſes.

Thoſe children who are capable of it ſtand up about ſix together, and read the pſalms for the morning ſervice, by verſes alternately; the general inſtruction they contain is pointed out to them, and the girls are queſtioned concerning particular words and phraſes, which they may be ſuppoſed not to underſtand: if time will permit, the leſſons for the day, or the epiſtle and goſpel, are read in the ſame manner. This method is uſeful, to prevent the children from falling into a cuſtom of gabbling over the church ſervice, or reading the ſcriptures without conſidering the import of them: it muſt be remembered that the language of moſt books, nay even of the ſcriptures themſelves, is in many reſpects like a foreign one to them; every ſtrange word therefore ſtands in need of explanation.

The backward children are taught to repeat the catechiſm; and all who are capable of it, and not otherwiſe employed, aſſiſt in forwarding the improvement of their ſchoolfellows, by teaching them the alphabet, ba, be, &c.

After the reading and catechizing is over, the morning admonition, ſubjoined to this appendix, is read; then a ſhort prayer is uſed, and the children go to church with the miſtreſs; and when divine ſervice is ended return to ſchool, and are from thence diſmiſſed to their reſpective homes.

At two o'clock they aſſemble again, and immediately proceed to church, where the Rev. T. Lancaſter*, curate of the chapel, catechizes them for nearly an hour with exemplary pains and patience, taking the girls one Sunday and the boys another; mixing thoſe who can with thoſe who cannot

* Maſter of an academy at Parſon's green, where religion is a principal branch of education.

cannot repeat the anſwers, that the latter may the ſooner learn it: the number of theſe at preſent is very ſmall. After every one has anſwered a queſtion in the church catechiſm, it is explained to them in a manner ſuited to their capacities.

As we have no ſermon in the afternoon in winter, the children who can ſing are indulged in ſtaying at chapel for half an hour after ſervice is ended, to practiſe pſalmody; and the others go back to the ſchools, where ſome of the viſitors are ready to receive them: the bigger girls ſit down, and either ſtudy their own leſſons, or aſſiſt in hearing the little children repeat the Lord's-prayer; after which, a ſhort exemplary ſtory is read to the latter, and they are alternately diſmiſſed, with injunctions to be very good the following week. It is thought beſt to let the little ones go home early, leſt they ſhould be

tired of longer confinement, and take a diſlike to the ſchools.

When the younger children are gone, the others read as in the morning, according to their reſpective abilities; the forward ones in the Teſtament, which the teacher or viſitor explains to them in a general way, pointing out the texts that contain the moſt obvious practical inſtruction.

After this a ſmall portion of the church catechiſm is repeated, and the children are examined, by means of the "Church Catechiſm broke into ſhort Queſtions and Anſwers."

Every girl then, who can, repeats one of Dr. Watts's Divine Songs in turn, and the others who are not employed are required to liſten attentively: when each girl has ſaid a hymn, queſtions are aſked, which call for the exertion of their reaſoning powers*. For inſtance, a girl has

* This ſpecimen is introduced as a hint to young viſitors, on which I doubt not they will improve. I hope,

has repeated the hymn for the Lord's-day evening, "Lord how delightful 'tis to ſee," &c. Aſk her what an aſſembly is? If ſhe cannot tell, put the queſtion to the others; and, if none are able to anſwer, inform them that it means a number of people met together in one place.

Then aſk them in the ſame manner, if any of them ever were in ſuch an aſſembly as the hymn ſpeaks of? If they anſwer yes, aſk them where, and when? If no, tell them that they really have been at ſuch an aſſembly that very day —give them time to recollect a little; and they will, as a great diſcovery, tell you with pleaſure that it was at church. Inquire whether they know what "delightful"

hope, as ſoon as my leiſure will permit, to offer farther aſſiſtance in reſpect to the ſcriptures: the following books will be found uſeful to young ladies who attend the ſchools, viz. Dr. Watts's View of Scripture Hiſtory; Sellon's Abridgment of the Holy Scripture; Oſtervald's Arguments of the Books and Chapters of the Old and New Teſtament; Fenton on the Pſalms.

lightful" means? and worſhip? Why the church is ſaid to be like a little heaven? What day it is which no pleaſure or play ſhould tempt them to forget? &c. A ſingle hymn or ſmall portion of ſcripture, or ſhort moral leſſon, gone over in this way, will afford more real inſtruction than a hundred things learnt merely by rote: and this kind of examination ſhould certainly make a conſtant part of the Sunday-ſchool buſineſs, as it is calculated to open the mind to divine truths. The Chriſtian Covenant ſhould above all things be minutely explained to the children, and their attention particularly directed to every ſentence of that excellent ſummary of our duty to God and our neighbour in the church catechiſm.

But to return to our ſchools. Till the girls have gone through the Teſtament, we think it adviſeable to let them read only the leſſons for the day in the Bible; as a different method is neceſſary for thoſe

thoſe who learn only on Sundays, and thoſe who have the benefit of daily inſtruction. If any time remains after the foregoing examination, the girls either ſing a pſalm or two, and the evening hymn, or have ſomething of a moral and entertaining nature read to them; ſuch as the ſtories in Mr. Hanway's book; the Saliſbury Spelling-book; the Servant's Friend; &c. Then the evening admonition is read; and if the hymn has not been ſung a ſhort prayer is uſed, and the children return home cheerful and happy.

Thoſe children who have voices are exceedingly fond of ſinging pſalms, and others have great pleaſure in hearing them. Some people object to girls being indulged in this particular, from an idea that it will give their thoughts an improper turn: but ſurely this is an illiberal as well as miſtaken notion; for why ſhould we ſuppoſe that directing the application of their talent to its nobleſt

nobleſt uſe will lead to the perverſion of it? And why in this age, when a taſte for ſacred muſic prevails among the higher ranks of people, ſhould we wiſh to debar the lower ones from the recreation which pſalmody gives to their minds; unleſs it could be proved that it actually takes them off from any religious or moral duty? Our great Creator has not confined the reliſh for muſic to any rank of his creatures; and I do not think that any can claim an excluſive privilege to the moderare enjoyment of its delights.

Were plain pſalm-ſinging generally practiſed in our churches and chapels, it would attach thoſe who have voices to the congregations they reſpectively belong to; and it would not be ſo common as it now is, for the lower ſort of people, under the denomination of ſingers, to ramble from pariſh to pariſh.

One precaution ſhould doubtleſs be uſed in Sunday-ſchools; namely, to explain

plain to the children that pſalmody is a ſolemn part of divine worſhip, and never to be practiſed as a mere amuſement*.

The management of a Sunday-ſchool requires great œconomy of time as well as money; therefore it is a material

* What a noble example was lately exhibited at Painſwick in Glouceſterſhire. A number of gentlemen diſplayed their muſical powers for the gratification of a ſet of country people: like the beaſts that are ſaid to have followed Orpheus, the ruſtics left their brutal purſuits, and yielded their ſavage breaſts to the ſoft emotions which ſacred harmony is calculated to awaken. David's lyre ſcarcely produced a greater change in the obdurate heart of Saul, than was effected by the ſoothing notes of this benevolent choir. The ſpirit of licentious mirth was driven away; that of Chriſtian charity ſupplied its place, and inclined every heart to comply with the powerful perſuaſions of en eminent divine in favour of the children, who in that town are training to virtue and religion in the Sunday-ſchools. For a full account of this tranſaction, I muſt refer my readers to a letter written by Mr. Raikes, to the Society for encouraging Sunday-ſchools in London, and publiſhed in ſome of the newſpapers for January laſt. I mention it here, in hopes that other gentlemen may think it an example worthy of imitation.

point to keep every ſcholar employed conſtantly in one way or other; for this purpoſe ſome of our beſt ſcholars have pupils, and receive rewards as ſoon as their pupils have attained a certain degree of proficiency, which is named by the teacher; and ſimilar rewards are given to the pupils: even the backward ſcholars are encouraged to teach the alphabet to the moſt ignorant.

This meaſure is calculated to leſſen a very fatiguing part of the teacher's buſineſs—to give the more leiſure for religious inſtruction—to accelerate the improvement of the backward ſcholars—and to prevent wrangling and tittle-tattle. It is alſo intended to ſhew the advantage of a mutual good-will: a truth which cannot be too frequently or too ſtrongly inculcated among the poor, who often diſtreſs their neighbours to a cruel degree by their unkindneſs, inſtead of alleviating each other's ſufferings, as they have frequently the power of doing.

At

At the firſt opening of the ſchools, praiſe was more liberally diſpenſed than cenſure, in order to raiſe a ſpirit of emulation; and wherever it was poſſible to attribute their faults to ignorance, we imputed them to that cauſe: every little improvement was made the moſt of, and admoniſhment given rather than reproofs: but now that their minds are a little expanded, we inquire more particularly into the motives of their actions, and endeavour to teach the ſcholars to examine their own hearts: and the enormity of vice and profaneneſs is pointed out, as well as the conſequences of it in this world and the next. When reproof is neceſſary it is given with gentleneſs; and the girls are kindly perſuaded to conſider their own intereſt and happineſs: they are taught to regard expulſion from the ſchool as one of the worſt evils that can befal them; and to eſteem a good character as one of the greateſt bleſſings in life. Such diſcourſe

as

as this, addreſſed to their feelings, is found to have more effect than ſevere threats and reproaches, which would be apt to produce ſullen pride rather than repentance and amendment.

A charge is given to all the children not to tell tales out of ſchool, or to bring reports to the teachers reſpecting the behaviour of any of their ſchoolfellows on the week days; for their repreſentations are ſeldom to be depended upon; and it is thought neceſſary to check in the beginning a propenſity, too prevalent among the poor, to ſlander and defamation.

Regard is had, in every part of the buſineſs, to preſerve as much as poſſible cheerfulneſs and good humour.

In the girls' ſchool, caps, handkerchiefs, pincuſhions, huſwifes, and other gifts (uſually the work of young ladies) are diſpenſed to the moſt deſerving; thoſe are in ſuch eſtimation, that the gauſe caps, and other trumpery ornaments ſo injudiciouſly purchaſed

chaſed by poor people, are readily laid aſide for them; and, being alſo conſidered as the reward of merit, are worn with great ſatisfaction, and ſerve to improve the appearance of the girls in a way ſuitable to their condition.

They alſo receive occaſional rewards of halfpence when they repeat the catechiſm well at church, and are admoniſhed to apply them to a proper purpoſe.

As a farther encouragement, books are lent for the girls to read in the week; ſuch as the Chriſtian Scholar, the Excellent Daughter, &c. Fox on Divine Worſhip has lately been put into the hands of the beſt ſcholars to learn by heart. Suitable books are lent to the boys alſo.

Though the Sunday ſchools have been opened but a few months, many benefits have already ariſen from the eſtabliſhment of them. A number of children, who before were diſorderly and rude to a dreadful degree, are ſo far civilized as to treat their ſuperiors in general with reſpect,

reſpect, and to teſtify gratitude to their inſtructors, and a great deſire of ſecuring their good opinion.

They behave with regularity in the ſchools, and tolerable decency at church. Some who did not know the alphabet can already read in the Teſtament. Many have learnt the catechiſm perfectly by heart——to repeat a number of prayers and collects, and ſome of Dr. Watts's ſongs—can join in the reſponſes at church; and ſome begin to comprehend the nature, deſign, obligations and benefits of the Chriſtian Covenant, and the practical duties of Chriſtianity.

Many girls, who were deplorably ragged, are now clothed very well, partly by gifts from the ſchool, and partly by the exertions of their parents.

Some, who were ſhamefully dirty, now come quite neat to ſchool, and are in general much cleaner in the week, and ſeem ſenſible of the comforts of cleanli-

neſs:

neſs: ſeveral of them waſh their own linen: and thoſe who are admitted into the Schools of Induſtry are as orderly and diligent as poſſible: and I have reaſon to think, from the continual applications that are made for admiſſion into them, that there are very few girls who would be idle by choice, could they ſit down to work in a comfortable manner; which is ſeldom to be done at home, as things are now ſituated. For a long time no rewards could be contrived for the boys, excepting books and halfpence; as clothing for them is ſo expenſive; at length it was propoſed to encourage the diligent ones in the following manner, viz. by giving, for a ſtated time, twopence in the ſhilling to all good boys, whoſe parents ſhould purchaſe for them any of the following articles; namely, carter's frocks, ſhirts, ſwanſkin waiſtcoats, leather-breeches, ſtout ſhoes or half-boots, worſted or yarn ſtockings; and in proportion for clothes, &c.

well

well patched and mended. Theſe rewards have had a wonderful effect: the boys are now in general well clod; who, as I ſaid before, were at the opening of the ſchools as ragged a ſet as could well be collected together. When the ſchools firſt began, the girls were perpetually quarrelling, finding fault, and telling tales of one another: they have now almoſt left off doing ſo, and in general regard each other with kindneſs.

Profane language is ſeldom heard from the boys in the ſtreet; and they do not, as formerly, ſpend the Sabbath in idle ſport.

A number of both boys and girls have made great proficiency in pſalmody, ſo as to join in this part of divine worſhip with pleaſing harmony: they are indulged in aſſembling together once a week for the purpoſe of learning to ſing in a plain way; the boys in the chapel, the girls at private houſes. One young lady, who

has

has a very good voice, takes the trouble of inſtructing a number of the latter.

From the readineſs of all the girls to attend the ſchools, even in bad weather, it is evident that the return of Sunday is welcome to them; and, from their unwillingneſs to leave them at night, it may be inferred that the buſineſs of the day is far from being irkſome to them.

Parents acknowledge, with thankfulneſs, that they are happier than before there were Sunday-ſchools, being now eaſed from the care of their children, inſtead of being anxious for their ſafety when not properly employed on the Sabbath day: they can alſo afford to clothe them better, as they are kept from ſpoiling their beſt clothes: and they farther rejoice in the great improvement of the children, and in their having friends and inſtructors to give them good advice when they ſtand in need of it.

The ſchool-miſtreſſes find the hopes given them of the increaſe of their daily

ſchools

ſchools fulfilled, and the maſters have evening ſchools; for many parents, who before never thought of putting their children to ſchool, now ſend them, either in the day or evening, as their circumſtances will allow.

Other parents, who can read, endeavour to ſecond the inſtructions given at Sunday-ſchools, by teaching their children themſelves; and ſome, who very ſeldom went to church, attend divine ſervice conſtantly.

A variety of books, and printed admonitions, are, by means of the children, circulated among the poor.

Perſons in extreme diſtreſs often meet with aſſiſtance, through the reports made by the ſcholars.

Thoſe who have ability to beſtow may now always be directed to real objects of charity.

The inhabitants of the town enjoy the quietneſs of the ſtreet on Sundays, and

and are pleaſed with the improvement of the children.

Thoſe who attend the ſchools as viſitors find an intereſting and ſatisfactory employed in inſtructing the ignorant; and enjoy the pleaſing conſciouſneſs of doing their duty, in a way that cannot fail of being acceptable to the author of our holy religion: and young people who attend, will, I am confident, bear teſtimony that I have not, in the preceding addreſs, exaggerated the pleaſures and advantages to be found in the employment.

When the ſubſcription for the Sunday-ſchools was ſet on foot, it was thought conſiſtent with Chriſtian fellowſhip that they ſhould be open to Proteſtant Diſſenters, as well as to members of the eſtabliſhed church; and an offer was made to allow their children to go to meeting, on condition that the miniſter would be anſwerable for their doing ſo. In return for this mark of friendſhip, the Rev Mr. Bradſhaw

Bradſhaw preached two very pathetic diſcourſes; and an exceeding handſome collection was made by him at his chapel. We have alſo received ſeveral benefactions from gentlemen and ladies in other pariſhes.

The girls attend with great regularity; it is a very rare thing indeed for any one to abſent herſelf by choice, and the generality of the bigger girls would gladly ſtay till bed-time; and when any of them accidentally meet their viſitors, their eyes ſparkle with pleaſure, unleſs they are dirty or improperly employed; in which caſe, a conſciouſneſs of their fault is evident in their countenance: and the boys are equally reſpectful to ladies and gentlemen, whom they never paſs without bowing, and will deſiſt from their ſports, to make way for them. But ſome of the latter are apt to ſtay from ſchool one part of the day: however, the progreſs of order and civilization has been as great as could reaſonably be expected;

pected ;—complete reformation muſt be a work of time. A ſcarcity of viſitors in the boy's ſchool is greatly to be lamented ; and the diſtance at which our clergy reſide prevents their giving much perſonal attendance here, eſpecially as there are ſchools containing a great number of ſcholars in Ealing (the other diſtrict of our extenſive pariſh) at which no viſitors aſſiſt them.

I have ſaid nothing reſpecting the regulation of expenſes—that is left to the gentlemen's management, and is conducted after the manner obſerved in other Sunday-ſchools. The teachers have alſo books, as is cuſtomary, and are paid at the rate of one ſhilling per Sunday for twenty ſcholars ; ſome coals and candles are alſo allowed in the winter, and a gratuity given for teaching pſalmody. Too much cannot be ſaid in praiſe of the teachers—they are very conformable in general ; and ſome of them enter into the ſpirit of the inſtitution, and perform

form their tasks with a zealous solicitude for the children's improvement, and an impartiality that reflects great honour upon them, and entiles them to the respect of the neighbourhood.

I have perhaps been more circumstantial in respect to our schools than was necessary for the information of the public in general; but I hope for their indulgence, as I wished to take this opportunity of answering the many inquiries which different persons have done me the honour of making.

The Rules for Teachers in both the Boys' and Girls' Schools are as follow:

THE teachers are to open school at eight o'clock in summer, and half past eight in winter.

Are to see that the children come early; that their faces and hands are clean, their hair combed, and their apparel

parel as tidy as their parents' circumſtances will afford.

Are to hear them read, ſpell *, repeat prayers and catechiſms, and to give them the beſt inſtructions, in their power, reſpecting their duty to God and man.

Are to attend the children to church every Sunday, both morning and afternoon, and to ſee that they behave themſelves well during the whole time of divine ſervice.

Are to call over the names of their reſpective ſcholars morning and afternoon, and to mark abſentees according to the form preſcribed in their books.

Are to keep an account of the books lent to the ſcholars in the week.

Are to keep ſchool open till ſix o'clock.

The teachers are recommended to give their inſtructions with mildneſs and patience;

* Thoſe who attend Evening or Daily ſchools do not ſpell on Sunday.

patience; remembering that in teaching the poor they are fulfilling the command, and humbly imitating the example of their bleſſed Saviour, who himſelf taught in that manner.

They are exhorted to conſider that the Sabbath was appointed for the refreſhment of the body, and the recreation of the mind; and that ſeverity and unkindneſs may counteract the merciful deſign of God, in bleſſing it as a day of reſt and ſanctification.

The Morning Admonition; hung up in the School and read every Sunday to the Children.

WALK to church in a regular orderly manner.

Before you enter the church take off your hats (or pattens), and go in without noiſe or racketing; for it is the houſe of God.

When

When you are all in church kneel down, and repeat to yourſelves the prayer that has been taught you for that purpoſe; and remember to pray with your heart as well as your lips, or you will offend God.

When the clergyman enters ariſe from your ſeats, ſtand till he has paſſed you, and bow (or curtſey) as he goes by; for he is God's miniſter, and your ſpiritual paſtor; and a bow (or curtſey) is a mark of ſubmiſſion and reſpect.

Join in the ſervice in proper places; for conſider that the prayers and praiſes concern every body in the church; and each of you has a ſoul to be ſaved, therefore ſhould pray to God to have mercy upon it, through our Lord Jeſus Chriſt: and God is good to you all, therefore all ſhould be thankful to him.

Pray alſo for other people, according to the ſenſe and meaning of the different prayers; but never ſpeak loud, excepting when the clerk does ſo, and then

be very careful not to diſturb the reſt of the people.

Do not talk in church: do not eat apples or other things, either there or in ſchool; for you come to church and to ſchool to ſerve God and learn your duty, not to eat and drink.

Do not ſpoil haſſocks, or any thing belonging to the houſe of God.

Do not ſing at improper times; for pſalm-ſinging is a very ſolemn part of the ſervice.

Do not diſturb others when they are ſaying their catechiſm.

When you are called out to ſay your catechiſm to the miniſter do not crowd, but make way for one another, for you will be ſeated much ſooner if you are orderly and quiet.

Thoſe among you who have coughs ſhould take care not to give way to them, as the noiſe is very diſturbing to other people.

Say

Say the prayer you have been taught to uſe when ſermon is ended, and mind the words of it.

Remember that God ſees you at all times and in all places, and views even your moſt ſecret thoughts; and therefore will certainly know if you behave ill in his houſe, and whether you mean what you ſay to him.

Remember that God has commanded the Sabbath-day to be kept holy; and that Sunday-ſchools are appointed on purpoſe that you may be taught how to do ſo; and that it will be very wicked, and diſpleaſing to God Almighty, if you waſte thoſe hours in play and idle prattle which ought to be ſpent in praying to God, and in learning your duty to God and man.

Evening Admonition; hung up in the School, and read before the Children go home.

REMEMBER that God requires all Chriſtians to live good lives, on week-days as well as on Sundays. You have to day been inſtructed in your duty; ſtrive then to practice what you have been taught, till you all meet here again to learn more.

Say your prayers every night and morning, for all good things come from God; and you muſt pray for them, and be thankful for his mercies from day to day, or you cannot expect that he will love and bleſs you.

Above all things pray for the grace of God, for without the help of his Holy Spirit you will not be able to do your duty.

Be dutiful to your father and mother; love your brothers and ſiſters; and behave with kindneſs to your ſchoolfellows,

lows, and every body you know: be peace-makers, and not wranglers, that you may be the children of God.

Keep from ſwearing, ſtealing, and lying; for God has forbidden theſe crimes, and will puniſh thoſe who practiſe them.

Let no one tempt you to drink drams, for they will certainly bring you to an untimely end, by deſtroying your health; beſides, it is a very great ſin to get drunk, and God will puniſh you for it.

Read your book, and ſtudy your leſſons when you have time; but, as moſt of you muſt labour to get your own living, you ſhould on week-days, after having ſaid your prayers, mind your work in the firſt place.

Be induſtrious, and ſtrive as much as poſſible to eaſe your parents from the burden of maintaing you: think how creditable it will be to wear clothes of your own earning; and what pleaſure

it

it will be to each of you to help your father and mother.

Do not fight or quarrel, call nick-names or tell tales; but let each ſtrive to mend himſelf (or herſelf).

Thoſe who have pupils may try to mend them alſo; but muſt never ſcold at or beat them.

Do not take birds' neſts, ſpin cock-chafers, or do any thing elſe to torment dumb creatures; for God deſigned them to be happy while they live.

Strive to do unto all men, women and children, and every thing that has life, as you would in their places wiſh them to do unto you.

Bow (or curteſy) to your viſitors and teachers when you enter or leave the room, and wherever you meet them; obey their commands, and endeavour to improve by their leſſons; for they do a great deal for you, and have a hearty deſire to make you good and happy.

Bow

Bow to gentlemen and ladies where-ever you meet them; and behave with ſuch reſpect and civility as ſhall ſhew every body that you are ſenſible of the kindneſs of your ſuperiors, and that Sunday-ſcholars know how to order themſelves lowly and reverently to all their betters.

Remember the Chriſtian Covenant, into which you all entered at your baptiſm; and live as members of the Chriſtian church ought to live, in virtue and holineſs, as becomes the children of God, and thoſe who look for a crown of glory and everlaſting happineſs through the merits of Jeſus Chriſt our Lord.

Remember that the day of judgment will come, when you will be called to account for all the wicked things you do or ſay; and be made happy if you have lived as a Chriſtian ought to do, or condemned to dreadful puniſhment if you have not.

Come

Come to ſchool early next Sunday, that you may learn as much as poſſible in the day.

Come with your faces and hands clean, your hair combed, and your apparel neat.

Every ſinger who is not in ſchool, ready to join in the morning hymn at nine o'clock, will not be allowed to come to the ſinging leſſon in the following week.

Go home quietly, like good boys (or girls); and may the bleſſing of God attend you!

Ealing, June 15, 1786.

AN ADDRESS TO PARENTS.

A Subſcription having been made in this pariſh for the ſupport of Sunday-ſchools, it is hoped that all perſons, who are not able to afford the expenſe of

of education for their children, will ſend them to be inſtructed in theſe ſchools, which are now going to be opened.

The children will be taught to read, to ſay the church catechiſm, and ſhort morning and evening prayers; and the moſt deſerving will receive occaſional rewards of books, and ſometimes of clothing.

"They will be inſtructed in ſuch plain religious truths as they can underſtand; "ſuch as will direct and fix their faith, "improve their hearts, and regulate "their manners: namely, that the "Sabbath-day is to be kept holy, and "to be employed in worſhipping God, "and in learning their duty; and never "to be profaned by neglecting church, "by idleneſs, or improper amuſements: "that God knows and ſees their moſt "private thoughts, words, and actions; "will reward them if they are good, and "puniſh them if they are wicked; that "the beſt endeavours of the beſt of men "are imperfect, and fall very ſhort of

"their duty to God; but that the im-
"perfections of thoſe who are ſorry for
"what they have done wrong, and ſin-
"cerely endeavour to do better in fu-
"ture, will be made up by the merits
"of Jeſus Chriſt, the Son of God, who
"died to atone for the ſins of the whole
"world."*

It is neceſſary to inform ſuch perſons as refuſe theſe offers of inſtruction for their children, and all who neglect their own duty, by abſenting themſelves from the public worſhip of Almighty God, that they can not expect the notice of their ſuperiors, nor relief by private charity; but parents who ſend their children regularly to theſe ſchools, and come with them to the church, will receive every proper encouragement.

Theſe arguments may have ſome weight; but it is to be wiſhed that parents ſhould chiefly be affected by a ſenſe of duty and religion.

Many

* Biſhop of Sarum.

Many perſons in this pariſh, who have been viſited on a ſick bed, or in their laſt moments, have much lamented their neglect of attending divine worſhip on the Sabbath-day, and to that neglect have attributed the ſinfulneſs of their lives. Many others, of better diſpoſitions, have thought it a great misfortune that they never were taught to read, that ſo in time of health they might have learned their duty to their neighbour, and to Almighty God, in his holy word; and during the tedious hours of ſickneſs might have there found peace and comfort, while all things elſe were full of pain and ſorrow.

It is now in your power to prevent your children from complaining that they were brought up in ignorance; and you may likewiſe ſave them from the great ſin of neglecting and profaning the Sabbath-day.

But if you attend to the improvement of your children, let it perſuade you to have ſome regard towards yourſelves. If you

you wiſh that your children ſhould be induſtrious, ſober, and religious, endeavour to become ſuch as you deſire they ſhould be.

Let thoſe parents, who are unable to read, conſider that they may hear their duty every Sabbath-day, and ſo may learn what they are to believe and do, that they may be ſaved: therefore wilful ignorance is no excuſe for wickedneſs.

But the truth is, that in this country, where Chriſtianity is ſo univerſally taught and preached, few people live who do not know that there is an Almighty God, the Maker of all things, and the Creator of all men; and that his Son Jeſus Chriſt, by ſuffering death upon the croſs, redeemed us from the puniſhment of our ſins, if we forſake them and amend our lives.

Moſt men know that the name of God is to be religiouſly reverenced, and muſt not be profaned by wicked oaths and curſes. Moſt are ſenſible that it is their duty

duty to pray to God, both in private and public; that he knows their thoughts, beholds their actions, and will reward or puniſh them at the great day of judgment.

With reſpect to themſelves, few are ignorant that they ought to be ſober, chaſte, and virtuous, in their life and converſation; and, with regard to others, that they ſhould be kind, juſt and honeſt towards all men.

What plainly ſhews this, is, that many perſons, if they are reproved for their ſinful lives, will ſay that they know their duty as well as thoſe who wiſh to teach them. To all ſuch may be given this anſwer: If ye know theſe things, why do ye not practiſe them?

It is to be hoped that this preſent advice will be received more thankfully; that parents will readily ſend their children to be taught on the Sabbath-day; will go with them to the church; and will not let them ſee or hear ſuch things

at

at home, as may hinder the inſtructions which ſhall be given them from having that good effect upon their minds and manners which is wiſhed and expected by all ſerious and religious perſons.

Wickedneſs is certain of being puniſhed in the next life; but, even in this world, it generally meets with diſcouragement from men, and with frequent diſappointments from Divine Providence: and, though wicked perſons are not always hated and perſecuted by the reſt of the world, nor feel the afflictions of the Almighty in the midſt of their guilt, yet they are always reſtleſs and miſerable; a living puniſhment to themſelves, and to their families.

Thus you ſee that to be good is the only way to be happy. By leading a ſober, induſtrious, and religious life, you and your children will be a comfort to each other: you will find peace and content in this world; and when the laſt hour of life ſhall come, which muſt come alike

to

to rich and poor, you may look forward, with humble hope and truſt in the Divine Mercy, to a place, of everlaſting happineſs in heaven.

FINIS.

BRITISH MUSEUM
15
65
JUN

DESCRIPTION OF THE PLATES.

PLATE 1ſt.

		Scantling. In.	In.
A D E F G	The frame, which has		
D	four legs —— ——	4¼ by	4¼
E	a circular rail framed into the legs near the top on which are placed the bobbins C —— ——	5	1¼
F	two croſs rails framed on the heads of the legs —— ——	2½	2½
G	two rails framed into the lower part of the legs, and which are fixed to the floor to ſteady the machine	2½	2½
B H I K M	The wheel, (which is 5 feet 7 inches diameter) has		
H	a column or axis, into which are framed		
I	twelve ſpokes —— ——	1⅜	⅞
K	a circular rim, or felley, which turns the bobbins —— ——	3	½
M	twelve braces framed from the bottom of the column into the ſpokes	⅝	⅝
C	the bobbins, more particularly deſcribed in plate 2d.		
P	holes in the circular rail, &c. to receive the diſtaffs		

Q. the handle by which the wheel is turned, and which is ſuſpended from the ceiling, or upper part of the room by the cords *q q*.

N. B. The correſponding parts of the machine in No. 1. and No. 2. plate 1ſt. are marked with the ſame letters.

PLATE 2d.

Repreſents the full ſize of the bobbin, which is almoſt exactly the ſame as that uſed in the common ſpinning-wheel; the principal difference conſiſting in this, that as the bobbin of the common ſpinning wheel is carried round by a band, the bobbins of this machine are carried round by preſſing on the upper ſurface of the rim, or felley, of the large wheel deſcribed in plate 1ſt.

A the rim, or felley, of the large wheel.

B the extreme end of one of the ſpokes on which the rim reſts.

C a piece of leather let into that part of the rim on which the whirlers H of the bobbins preſs, and which is intended to increaſe their friction.

D the circular rail which is framed into the legs, and upon which are fixed the bobbins by means of the ſcrews E E.

F the quil, which turns round on the ſpindle I K.

G the carriers, which are fixed to the ſpindles.

H the whirler, alſo fixed to the ſpindle, and which preſſes on the leather C.

I K the ſpindle, which is ſupported at the end K as in the common ſpinning-wheel, and at the other end runs in a hole or ſocket in the lower part of the pillar L, which is ſupported by the iron plate M M.

M M an iron plate which moves on the ſcrews N as a centre, and which is made faſt to the part raiſed by the wedge, by the ſcrews O O; ſo that, when the wedge P is drawn out, the whirler H is raiſed above the rim of the wheel, and thereby ſtopped, notwithſtanding the wheel is ſtill kept turning.

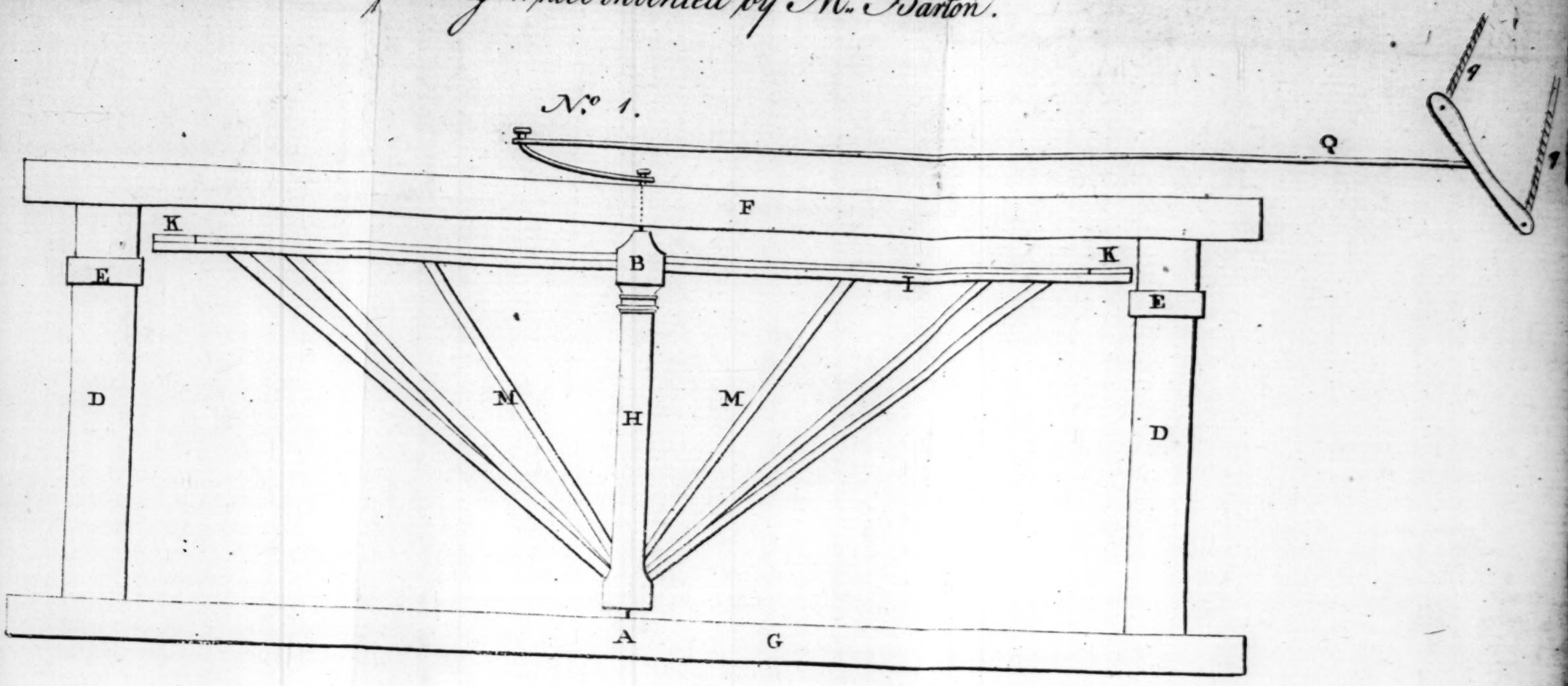
Q the band, which, by being made tighter or ſlacker, cauſes the quill F to take up the thread faſter or ſlower, at the pleaſure of the ſpinſtreſs. This band is faſtened at one end to the pin R, round which it turns, and is there ſingle. From S it is double, and paſſes through a ſmall hole near one end of the iron plate *a*. From thence it paſſes on each ſide of the quill F, in the groove made for its reception, and is kept faſt at bottom by a ſmall wire ſtaple *b*.

T repreſents the flat ſide of the wedge P, which, when pulled out, acting upon the pin *t*, raiſes the whirler off the wheel as before deſcribed. When the wedge is thruſt in again, the whirler falls upon the wheel by its own weight, and is again carried round. Hence by this ſimple contrivance, any one of the bobbins may be ſtopped or ſet a going, at the pleaſure of each ſpinſtreſs, without at all interfering with any of the others.

JUN

Spinning Wheel invented by Mr. Barton.

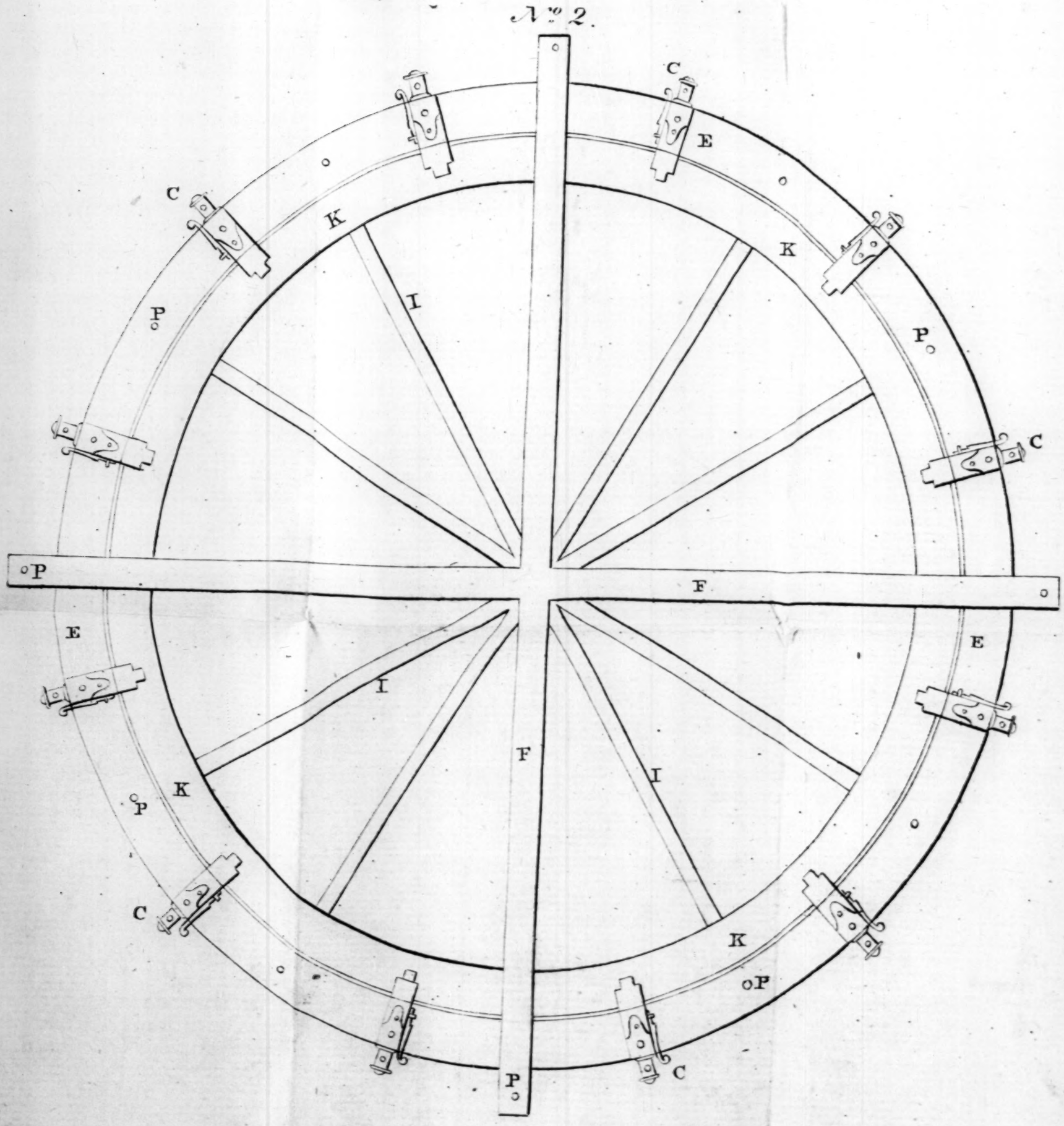
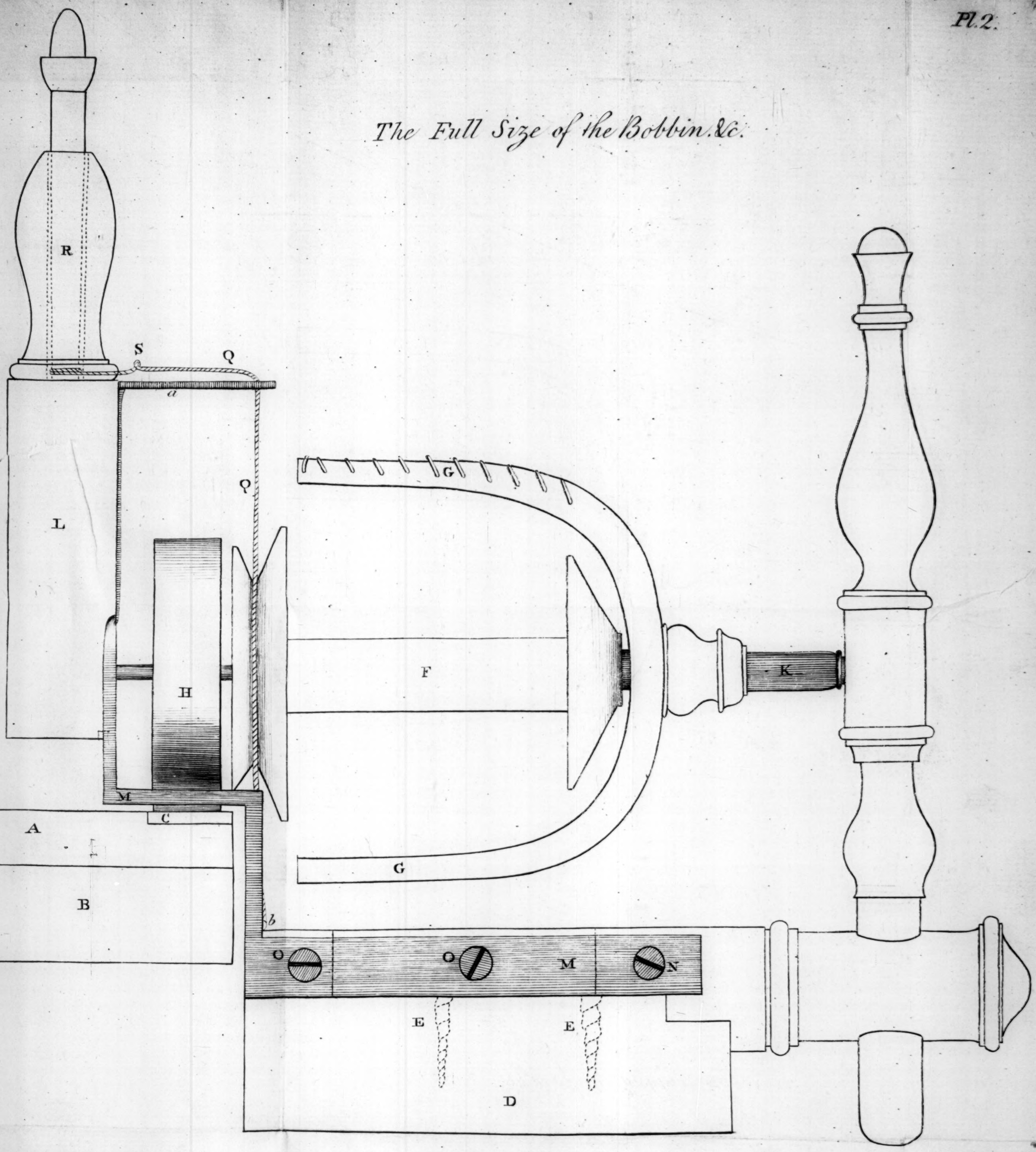
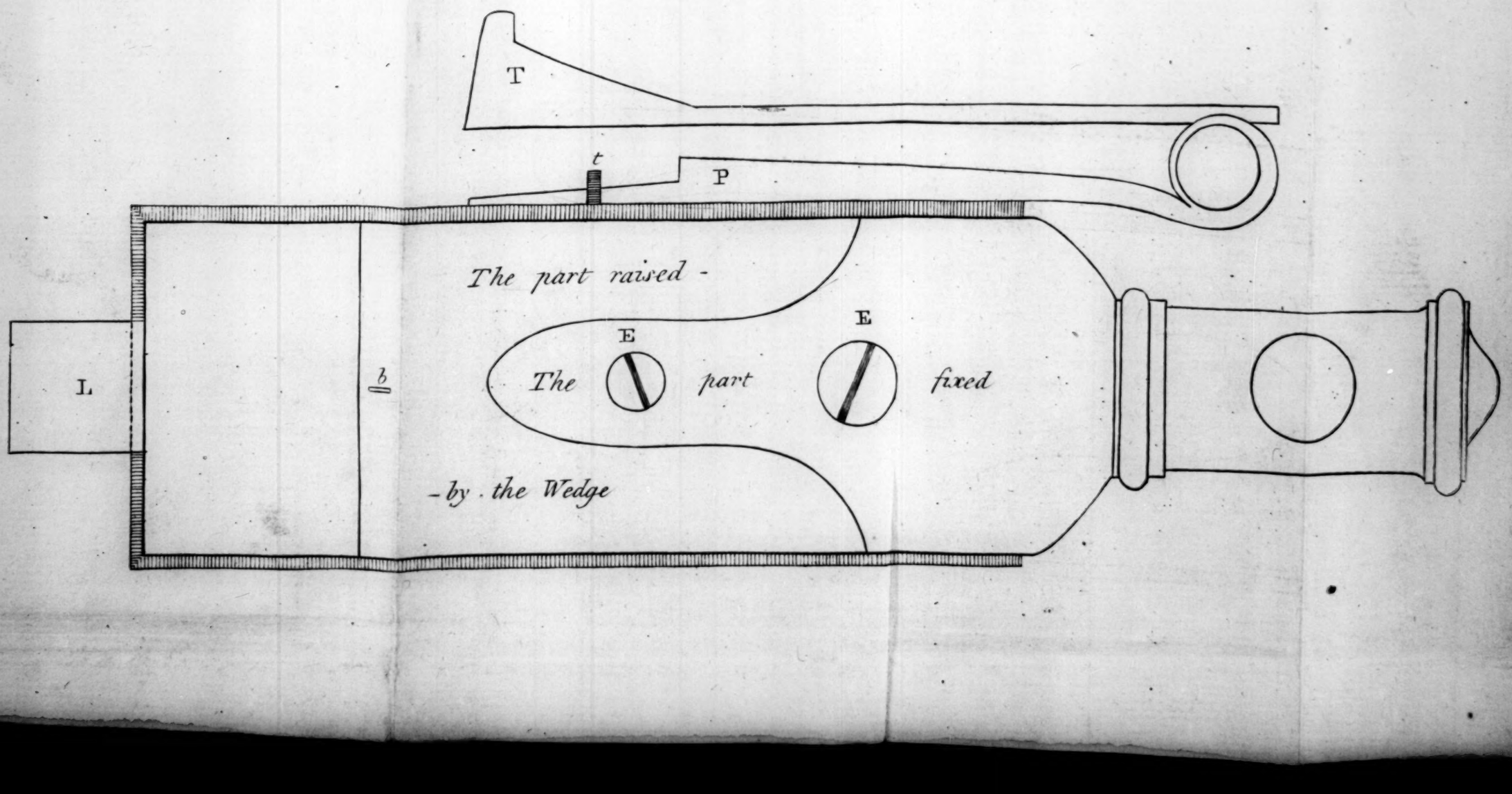
No. 1.



Scale 1 Inch to a Foot.

1 2 3 4 5 Feet

No. 2.



The Full Size of the Bobbin. &c.